The Christian Century

PUBLISHED WEEKLY

What Kind of Unity?

By Kenneth T. Henderson

Theology, Politics of Sunspots

An Editorial

On the Rim of Asia

By Jerome Davis

Historians and Anti-Catholicism

By Charles L. Sewrey

MARCH 14, 1956

In This Issue

THE LENTEN MEDITATIONS are prepared by David H. C. Read, new minister of Madison Avenue Presbyterian Church, New York.

WINBURN T. THOMAS of Indonesia, the Century's correspondent for southeast Asia, attended the recent World Council executive committee meeting in Australia as a consultant.

KENNETH T. HENDERSON teacher and journalist, has for the past 14 years been supervisor of religious programs for the Australian Broadcasting Commission. Educated at Melbourne University and Oxford, he was an Anglican delegate to the Faith and Order Conference in Lund and the World Council Assembly in Evanston.

JEROME DAVIS for many years a member of the Yale Divinity School faculty, returned recently from a four-month lecture tour in the Orient.

CHARLES L. SEWREY is an assistant professor of history at South Dakota State College, Brookings. His article in this issue reflects findings of the thesis submitted for the Ph.D. degree awarded him in 1955 by the University of Minnesota.

LOUISE PETTIBONE SMITH professor emeritus of religion at Wellesley College, is serving this year as Campbell visiting professor of religion at Wells College, Aurora, N.Y.

ROBERT H. GLAUBER is editor of the *Beloit Poetry Journal*.

HENRY W. QUINIUS, JR. director of field work at Austin Presbyterian (U.S.) Theological Seminary, offers his first newsletter as the Century's new Texas correspondent.

JORGE N. CINTRÓN is another new correspondent—for Puerto Rico. He is on the faculty of the Evangelical Seminary, Río Piedras. A Methodist, he has studied at Garrett Biblical

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Coming Events

March 16-19. National Council of Presbyterian Men (U.S.A.) Central Area Meeting, Chicago.
March 17-18. Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Buck Hill Falls, Pa.; George D. Kelsey, Arnold E. Look, speakers.
March 18. Chicago Sunday Evening Club; William G. Pollard, speaker.
March 18-23. United Lutheran Regional Evangelism Mission, Harlingen Valley, Tex.
March 20-24. Church of the Brethren General Brotherhood Board, Elgin, Ill.
March 22-23. National Council of Churches Division of Foreign Missions Far Eastern Joint Office Annual Meeting, New York city.
March 22-24. 7th Annual Evangelical Social Work Conference, Wheaton College, Wheaton, Ill.
March 23-25. Student Christian Movement Regional Conference for Science and Technical Students, University of Rochester, Rochester, N. Y.
March 25. Palm Sunday.
March 25. Chicago Sunday Evening Club; Louis H. Evans, speaker.
March 30. Good Friday.
April 1. Easter.
April 2-4. Colgate Rochester Divinity School Annual Post-Easter Convocation, Rochester, N. Y.; Wilhelm Pauck, Ayer lecturer; John A. Mackay, Rauschenbusch lecturer; Robert J. McCracken, convocation chaplain.
April 2-4. Garrett Biblical Institute Harris Franklin Rall Lectures, Evanston, Ill.; theme: "Theological Foundations of Christian Ethics"; Georgia Harkness, speaker.
April 2-6. Seminar on "The Church with a Whole Ministry," First Community Church, Columbus, Ohio; Roy A. Burkhart, Rollin J. Fairbanks, Kenneth Hildebrand, Dr. W. Hugh Missildine, M. F. Ashley Montagu, Francis S. Woidich, speakers.
April 2-9. National Boys' Club Week.
April 4-6. Associated Church Press Annual Meeting, Toronto.
April 4-6. United Lutheran Public Relations Seminar and Annual Conference of Synodical Presidents, Indianapolis.
April 7-8. Western Pennsylvania Y.M.C.A. Spiritual Retreat, State College, Pa.; Hornell N. Hart, Arnold E. Look, speakers.
April 8-13. N.C.C. Broadcasting and Film Commission Religious Radio-Television Workshop, Flint, Mich.
April 8-13. United Lutheran Regional Evangelism Missions, Longview, Wash.; North Platte, Neb.; West Nassau and East Queens, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

Institute and at Syracuse University (A.M. in church journalism.)

T. H. LAWRENCE HSU completes the trio of new correspondents introduced in this issue. He reports from Formosa, where he returned last fall after study in this country.

DONALD R. FAUBLE pastor of Holy Trinity Evangelical Lutheran Church, Kingsport, Tenn., is president of his city's ministerial association.

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, MARCH 14, 1956 NUMBER 11

EDITORIAL

"TENSION in the Middle East" is not just a recurring newspaper headline of today. It is a subtitle of Holy Scripture. If there is a cosmic clash of good and evil that has used this world as a theater, it has been played out centrally here—where three continents meet.

Fifth Week In Lent

And if there is one place and time when the climax is reached it is in the Jerusalem to which Jesus came. The tension that runs through the Old Testament—the will of God in conflict with the designs of man—becomes almost unbearable when the Son of God approaches the city that houses the hatreds, jealousies and cruelties of his enemies. In those days when nature was dressed in the mocking garb of spring "he came unto his own and his own received him not." And he sought no relief. His heart broke in tears over Jerusalem, in sweat and blood in Gethsemane, and in the final agony of his cross. Yet we who are called his followers would excise all tension from our lives, looking for a swift and easy therapy for our fears. We want the "power of his resurrection" without the "fellowship of his suffering." Yet the price of true sympathy—which is another word for Christian faith in action—must always be a heightened sensitivity. This is a pain, a tension, that can by him be glorified, but not eliminated. The joy and peace of Easter are for those who have known in their souls this "tension in the Middle East."

To Thee, O God, we offer the pain and tension of a distracted world reflected in our troubled spirits, that Thy healing grace may flow through us to those in need in the compassion of Christ our Lord. Amen.

President Opens 1956 Campaign

WHEN President Eisenhower decided he would be a candidate for renomination, the 1956 presidential campaign was over for a section of the American public. A larger section considered it over except for the detail whether Richard Nixon or somebody else would be vice-president. The chairman of the Republican national committee seems to have disposed of that matter also, at least as far as the committee is concerned, for he keeps insisting the "winning team" is Eisenhower and Nixon. But the great majority of Americans, we fondly hope, realize that the United States has some very important decisions to make in this campaign, and that these decisions transcend the personalities which happen to be involved in them. All Americans rejoice that Mr. Eisenhower's health has improved and hope he lives to a ripe old age. But—but! The French foreign minister publicly denounces American–British foreign policy and declares it is not flexible enough to meet the new Soviet line. His statement is a warning that we may lose our allies unless we recognize the rapidity of change in our foreign relations and do something about them in time; that is, long before the campaign is over. Here at home, top priority has to be given to civil rights. Neither the white citizens' councils nor the Negroes and their white friends are going to permit the issue of integration to go by default in this campaign. The farmers are in revolt against a big slash in their income while the corporations prosper. The states of the TVA and the northwest are concerned about what is happening to natural resources, and the whole country insists that the probe of lobbying and campaign expenses be carried through. All these and many more issues involve decisions on the basis of which voters will have to make up their minds. The outcome of this election is not a foregone conclusion, and it is good that that is true.

Aggressive Probe Needed Of Campaign Gifts

SENATOR FRANCIS CASE, a Methodist and Republican from South Dakota, rendered a great service to the country when he exposed efforts of oil and gas interests to influence votes in Congress. President Eisenhower's subsequent veto of the gas bill and his denunciation of the "arrogance" of the corruptionists strengthened the public demand for a probe of the whole matter. The bill had passed with 22 Democrats for and 24 against, 31 Republicans for and 14 against, the assumption being general the President would permit the measure to become law. The veto on the ground of corruption left the Senate leaders of both parties with the appearance of guilt because of too close association with oil money, and set the stage for a much-needed reform of the method of financing campaign expenditures. Tennessee's Senator Gore, who has a reputation for energy and integrity, heads the committee which is authorized to look for further attempts at bribery or corrupt practice. His inquiry will prove equally embarrassing to both parties if it is pursued with the zeal it should command. The fact that a powerful committee, carrying the sanction of a newly alerted public conscience, is looking into the matter should affect the coming campaign the way an honest policeman affects behavior on a frequently patrolled block. We hope Policeman Gore realizes the need for vigorous patrolling, and

at the same time that the patrolled congressmen will (1) outlaw "citizens' committees" and other devices for politicking without accountability, (2) insist on full disclosure by name and amount of all campaign gifts, and (3) set an arbitrary limit to the amounts either party may spend per voter. A university study is said to have discovered that the last presidential campaign cost $150 million. That money bought enough clamor to drive the voters to distraction. Expenditures in this election should be limited to a third of that amount and the limit enforced.

Moscow Noncommittal on World Council Proposal

ANOTHER EFFORT by the World Council of Churches to engage the interest and participation of the Orthodox Church of Russia appears to have fallen short of success. The Geneva headquarters of the council recently released the reply of Metropolitan Nicolai to its latest overture. The second in rank in the Moscow patriarchate urged a fellowship of Christians of different denominations with his Russian church "in the defense of peace." He made no specific recommendations as to how that might be accomplished, ignoring the obvious possibility that cooperation in the World Council might advance the cause of peace. Perhaps the reason for the oversight, if that is what it was, is the fact that the Moscow patriarchate is still totally bound to hold that any course dictated by Soviet foreign policy is by definition a "defense of peace." It is regrettable that the Orthodox Church in Russia is chained hand and foot by the state, for if it were free to assert its own mission as a church of Jesus Christ it might make some progress toward the goal visualized in Metropolitan Nicolai's letter: "We are convinced that mutual efforts directed toward the realization of the great aim of a durable peace on earth would be the best way to express in life our Christian belief and to come to a common mind." The metropolitan would be astonished to learn how wide is the consensus in the West on that very point. He would be amazed at the warmth of the welcome which would be extended to representatives of his church in this cause if they came representing the church and not the Soviet foreign office. If his vague reply to the council's proposal is discovered to be a rejection, as it seems, the rest of Christendom will have no recourse but to conclude that the Russian Orthodox Church is still enslaved, still so shackled to the political order that it cannot respond to the Holy Spirit even when, as in this case, it seems to sense the Spirit's leading.

British Control of Jordan Loosens

NEXT TO EGYPT's acceptance of communist arms, the most serious blow to Western prestige in the Middle East was the discharge by King Hussein of Jordan of the legendary General John Glubb, head of the Jordanian army. Glubb Pasha, as he was known, dominated the Arab Legion, and through it influenced the Jordanian regime. Under his leadership the legion became the most efficient fighting force in the Arab world and also the principal stabilizing force in the jerry-built kingdom of Jordan. The Arab states, and particularly Saudi Arabia and Egypt, hailed Glubb's fall with delight. The former even offered to replace the annual subsidy which the British were giving Jordan. But it is likely that King Hussein is going to need more than money to deal with the problems which seem about to multiply. His patchwork kingdom, which was set up by Great Britain in 1921 as Transjordan, is principally inhabited by Arab refugees from Palestine. They are demanding action against Israel. Syria to the north, Iraq to the east, Saudi Arabia to the south, are also insisting on a more active policy. The young king gave as his reason for discharging Glubb, whose service had bridged most of the years of Jordan's national existence, that the general had refused to take the measures against Israel which the king thought necessary. The charge was probably true, since Glubb listened to London as well as to Amman. Now that the major influence for moderation has been removed, the young king, who has not yet reached his majority, will have to bear the brunt of the forces which are pressing on his desolate, resourceless kingdom. Students of Middle Eastern affairs remember the fanatics who assassinated his grandfather not many years ago, and know the terror these men of violence still inspire in official circles in Jordan. Will this fear drive the young king and his advisers into a "second round" war? If he does not move in this direction, can he maintain control of the Arab Legion—the one army that is best situated to raise the kind of havoc the communists need to accomplish their aims in this explosive area?

Non-Church Pacifist May Enter U.S.

SOME PROGRESS is being made in administrative rulings affecting immigration and naturalization. A case in point is that of John Peter Heiden, age 61, who came to the United States in 1930 from Germany. Last November he appeared for final citizenship papers, which were denied because he said his religious scruples prevented him from taking the life of another man, even though he was not a member of a church. The matter was referred from Easton, Pennsylvania, to Washington, where the central office of the Immigration and Naturalization Service discussed what to do with a nonchurch pacifist. It has now decided to recommend that the Easton court permit Mr. Heiden to take the modified oath of allegiance—the one which omits "that I will bear arms on behalf of the United States when required by law." Since the courts usually accept the recommendations of the central office of the Immigration and Naturalization Service, it is hoped Mr. Heiden will have no more difficulty. He should not, for the weight of a long series of decisions in the courts has tipped the scales of justice in his favor. Professor Douglas C. Macintosh of Yale, a Canadian, was among the first to contend before the bar of justice that the privilege of citizenship should not depend upon a man's willingness to deliver his conscience into the care of the state. Professor Macintosh was not a pacifist, but three decades ago he refused to say in advance he would fight in any war that might break out, regardless of the merits of the cause. His case was carried to the Supreme

Court, as others were. The National Service Board of Religious Objectors, Washington, represented Mr. Heiden, and has played a major role in persuading the government to establish the new policy.

Judiciary Committee Is Delivered to Eastland

THE SENATE's seniority system for determining the chairmen of committees has now delivered the judiciary committee chairmanship into the hands of Senator James O. Eastland of Mississippi, the one senator whose qualifications for this public trust are most open to question. The committee on judiciary deals with all constitutional matters. It also passes on all questions affecting appointments to the federal courts, including the Supreme Court. Senator Eastland is the man who publicly praised the Alabama legislature for voting to nullify the Supreme Court's ruling that racial segregation in the schools violates the constitutional rights of Negro children. He is the principal speaker at the largest organizing meetings for the white citizens' council movement, whose single purpose is to maintain segregation, even if that requires the subversion of courts and Constitution. He has done more to defy and bring into contempt the highest court in our land than any other man. He has also encouraged legislative bodies and even private groups like the citizens' councils to usurp the lawful functions of the courts and to set up in place of the rule of law the authority of irresponsible groups dominated by self-interest and racism. He has not hesitated to stoop to character assassination when he considered it would serve his purpose. If his chairmanship of one of the Senate's most powerful committees is not to prove disastrous for the country, the friends of equality under the law, of freedom and justice, will have to exercise redoubled vigilance.

Criswell Not the Pope Of Southern Baptists

"LET THEM INTEGRATE. Let them sit up there in their dirty shirts and make all their fine speeches. But they are all a bunch of infidels, dying from the neck up. . . . The people who seek to further [desegregation] among us are not in sympathy with the great spiritual aims of our churches." Thus spake W. A. Criswell, minister of the First Baptist Church in Dallas, to a South Carolina Baptist conference. (See page 338.) Since Dr. Criswell is head of a congregation which is given the title of "world's largest Baptist church," some newspapers leaped to the conclusion he was speaking in a representative capacity. But this was not true, as any Baptist would know. In the first place, the influence of the Dallas church, built up under the leadership of the late George W. Truett, is not easily transferable. Dr. Truett lectured little about evangelism, but he never ceased to practice it, and a primary element in his witness was a kindly Christian spirit. He would have been incapable of referring to the views of sincere churchmen with whom he differed with bitterness and contempt. Newspapers should learn the truth about the spiritual nature of Baptist leadership before they jump to the conclusion that the present minister of the First Baptist Church has inherited the mantle of his distinguished predecessor. They should take into account the squarely contradictory position of the Southern Baptist Convention, adopted in 1954: "We recognize that this Supreme Court decision is in harmony with the constitutional guarantees of equal freedom to all citizens and with the Christian principles of equal justice and love for all men. . . . We urge our people and all Christians to conduct themselves in this period of adjustment in the spirit of Christ." And above all, anybody who attempts to appraise the views of Southern Baptists had better take a wide sampling of opinion, and then be conservative in his dogmatizing about his findings. The one safe generalization about this denomination is: It has no pope.

National Council Commends Montgomery Ministers

PUBLIC ASSURANCE of encouragement to the twenty-four Negro clergymen and others who supported their position in the Montgomery, Alabama, protest movement was sent by President Eugene C. Blake of the National Council of Churches on February 28. This was a timely and highly commendable action. The statement quoted the 1952 action of the National Council recommending to member churches "that they renounce the pattern of segregation based on race, color or national origin as unnecessary and undesirable and a violation of the gospel of love and human brotherhood." It said "the wider fellowship of the churches . . . support you and all others who are struggling with these grave problems." Also Paul S. Wright, the moderator of the Presbyterian Church, U.S.A., sent a message which commended "the intelligent and orderly manner in which the Negro community has stood together in their protest against an injustice no longer tolerable in a democratic society." This should be only the beginning of the public identification by Christian churches and their members, regardless of color, with the Negro church people of Montgomery. Their protest is being conducted on a high level of Christian dignity, determination and nonviolent pursuit of justice. Elsewhere the issue of racial justice has been obscured by vindictiveness.

Breakup of French Empire Hastens

INDEPENDENCE for Tunis and Morocco, holding of the first free elections in South Vietnam and outbreak of revolution in Algeria—all coming within a month—indicate that the disintegration of the French empire is proceeding rapidly. Great Britain managed to spread the process of revolution over a longer period of time, although she still has much to do. ¶The best definition we have seen of "interposition" follows: "The doctrine of interposition is an antiquarian freak which treats the Constitution as a kind of Lockean compact between sovereign states so that when any branch of the federal government—in this case the Supreme Court—breaks the compact by acting *ultra vires*, the contracting states are free to interpose their sovereignty between this illicit power and their outraged citizens. Logically, this should mean secession, but in practice it is

intended to give a special coating of self-righteousness to an endless series of legal mantraps that are planned to take all force out of the Supreme Court's decrees." The quotation is from the London *Economist* for February 18.

Theology and Politics of Sunspots

CASUALLY, almost contemptuously, the sun blazed up the other day and let its sudden glory put all our mighty blasts in the shade. With no advance publicity and very little warning, seething, blazing gases on our star shot up in a solar flame 80,000 miles high. Within 30 minutes, cosmic rays 15 times as intense as any ever measured before were penetrating the earth's atmosphere and everything and everybody in it. One need be no "Bible prophecy" clairvoyant, confusing the Scriptures with a crystal ball, to realize that there is a powerful religious reminder even in such a distant and impersonal phenomenon.

So effortlessly does the universe tut-tut our governments' crash programs and the fantastic explosives they have engineered. Where we go well beyond our human depth to create an atomic blast a million times as great as old-fashioned explosives made possible, the atoms themselves, very much in their element, now restore our prodigies to perspective by blazing out with the force of a million of those hydrogen bombs. The elements themselves now show up to us our inverse Prometheanism, that inside-out pride with which we have been vaunting ourselves not on what we can do but on what we can undo. The sun's brief activity scales all our explosive, destructive efforts down to size—and apparently that isn't a lot in the long run.

The reminder may not be much, but it will be enough if it spills just a little of the wind out of the sails, checks ever so slightly the momentum of men and nations whose ballistic search for security is now so tragically mixed with the intoxication of responsibility for what they had begun to assume were unique and unchallengeable instruments of insecurity.

Last week's lesson in astronomy was more than moral, however. It was theological and political too. For the mystery of unusual activity in outer space reminds us all of the ultimate dependence of our lives on forces and developments which evidently do not depend on us. Certainly no one ought to need sunspots to convince him of such dependence. None of us is responsible for his own birth; none of us created the world, and, as we now note anew, none of us sustains the world in its existence. For life and for the prerequisites of living we are dependent. There are ways, of course, to try to duck this humbling knowledge—especially if you don't care what you do to yourself, your fellows or the world in effecting your pathetic, dissolving independence.

You can drive for power or for property or for prestige, any of which will seem for a while to establish your security on your own achievements. In the process, of course, you will smash much that is precious between you and your neighbor, especially if he too is hell-bent to secure his own safety on the summit of his accumulated possessions and powers. Because both of you will know all along what you dare not admit—that your self-made invulnerability is always vulnerable and finally doomed—panic will be the quaking floor of your effort and ruthlessness its spirit. Others, not up to the sustained drive for such auto-security, yet equally unable to face the fact of our contingency and ultimate dependence, will try to duck the whole issue. They will overdrink and overdrug and overdo—anything to forget, anything to dodge the horror of depending on they know not what.

The Christian, however, joyously affirms his fundamental dependence, and places that in the God who creates and sustains, however unfathomable the course of his creation. Solar flames are not the occasions for heroic resignation or for resentment that we are ultimately at the mercy of things as they are. They are occasions for renewed interest in and investigation of things as they are, and renewed commitment of our lives and world in trust to the God who has shown himself in Christ as trustworthy. Solar flames and cosmic rays will mean one thing to a man whose whole hope hangs upon his continued atomic involvement in a stable lasting universe—and quite another thing to the man whose whole hope is built upon the God whose stability and being are shaken by none of the universal shudders, who will still be God with his everlasting arms underneath, whether the earth end with bang or whimper, or whether it have no end.

What is not quite as clear as the theology of sunspots, perhaps, is the concomitant politics of sunspots. At least, Christians have not lately been noted for the kind of political courage and resourcefulness which their ultimate confidence should make possible. What Christians believe is that God is to be counted in powerfully in all the ultimate issues of existence, and that in Jesus Christ we know God's will is in our favor. He had his chance to junk this universe and this man, and he didn't take it. Against great provocation, instead of flinging the creation onto the trash pile of his contempt, he came to seek and to save. In Jesus Christ we see not just a man whom men call Savior, but the God who means to save, no matter what.

So what are we waiting for? Shouldn't that free all of the talents and energies otherwise knotted in ultimate anxieties, to do the immediate, loving, creative will of God here among men and nations? Shouldn't the knowledge that we are for God and God is for us limber up at least a little the creeping, creaking caution of our politics? If the everlasting arms really are underneath, can't we risk and dare and take a chance, not stupidly and just for the thrill, but thrilling with the confidence that is in us? Certainly, God is not served by our ignoring hard facts. But neither is he honored by that frightened inflexibility in our social and economic and political attitudes which says plainer than words that we fear our slightest misstep will be his last chance. Remember?

The universe is reminding us of what our politics denies: our life depends on him, his life does not depend on us. So let us loosen up, innovate, *use* the independence which his dependability and trustworthiness give us. Thanks be to God, the world is not on our shoulders. Let

our thanks to God be in our seeking out with excitement and enthusiasm the million and one new ways that our freed shoulders can be put to his wheel.

World Comes to Australia

[EDITORIAL CORRESPONDENCE]

Sydney, February 22.

"THE WORLD COUNCIL of Churches came alive for Australians through the meetings arranged in connection with the visit of its executive committee," said Burton Wiley, master of Wesley College at the University of Sydney. The Congregational minister at Melbourne said, after hearing addresses by officers and staff of the World Council: "I never before realized what a broad common ground of belief we Christians hold." So successful was this "down under" visit in promoting the ecumenical program and idea that a secretary of the council said the executive committee should repeat the Australian performance somewhere every year.

I

The churches and ecumenical organizations had been preparing for our arrival for months in advance. In Sydney, Melbourne, Canberra, Adelaide, Brisbane and Hobart, public meetings had been arranged in town halls and large churches. Admission tickets were expensive, yet in some places the demand for seats was so great that overflow facilities were arranged and duplicate meetings organized. The press gave the event excellent coverage, both in the advance preparation and in reporting the meetings. A number of the major addresses were broadcast over commercial stations and over Radio Australia. Most of the visitors recorded speeches for future scheduled programs. On the Sunday the team was in Sydney, there was hardly a moment during the day when the World Council was not on at least one station. The government equaled the hospitality of the Christian community in welcoming the overseas visitors. From the moment the traveler was off his plane, officials speeded the formalities which otherwise are so time-consuming. The prime minister and ministers of state in Canberra, Governor-General and Lady Slim, the government of New South Wales and its premier and ministers of state, and the mayor of Sydney entertained the group at receptions, luncheons and teas. The official treatment of the World Council was sufficient incentive for the press to trail the delegation, and thus exclude from newspaper coverage the deliberations and accusations of the International Council of Christian Churches, which as usual sought to conduct its own rival meetings in the W.C.C. limelight. The Sydney meetings were climaxed by a "Festival of Faith," with 15,000 persons present, during which the prime minister and the leader of the opposition greeted the W.C.C.

In Sydney and Melbourne, seminars were organized to discuss ecumenical and ecclesiastical concerns. Staff, officers and consultants in attendance at the executive committee took part. Dean Liston Pope of Yale Divinity School chaired a seminar on theological education at Melbourne, as a consequence of which an interseminary movement was organized. In both cities Victor Coombes, general secretary of the Presbyterian, U.S.A., Board of Foreign Missions, led groups of church and mission leaders who considered the responsibilities of the Australian churches vis-à-vis the lands of southeast Asia. This correspondent led a seminar which brought in four major recommendations concerning Australia's foreign policy in relation to Asia. O. Frederick Nolde, general secretary of the Commission of the Churches on International Affairs, earned the gratitude of the Australian churchmen and leaders for his diplomatic, precise and perceptive contribution to the Melbourne studies.

All of the above events were "extras" for the overseas visitors. The Sydney meetings and seminars concluded, they and staff and leaders of the Australian council adjourned to Gilbulla, an Anglican retreat outside Sydney, for consideration of World Council business. For almost two days the group deliberated on matters concerning which the advice of consultants was asked. Reports of the divisions and departments of the W.C.C. were considered. During these joint sessions, before the executive and staff went into secret session to take official actions concerning World Council affairs, the visitors were made aware that the major non-Roman churches of the world now have the facilities for developing and projecting a world strategy of evangelism, for meeting human need, and for the defense if not the extension of religious freedom. The closing of the Protestant seminary in Madrid by the Spanish government required the executive committee to take an action it had not anticipated.

II

Australian Christians can never again view the world fellowship of believers with complacency. These meetings enabled them to see beyond their own prosperity and equanimity to the sufferings, even the peril, in which certain other national churches are caught. The reports and sermons by Leslie Cooke of the W.C.C. division of interchurch aid and service to refugees brought the world's misery sharply to mind. The complications involved in obtaining and guaranteeing religious freedom in lands such as Colombia were illustrated from the experiences and activities of the C.C.I.A. The presence in their midst of Josef Hromadka and Bishop Dibelius evidenced that the church makes its witness irrespective of the political realities which condition it. Ceylon Bishop Lakdasa de Mel's reiterated reminder that Christians must support the minority churches with unceasing prayer will not go unheeded. The early departure of Eugene Carson Blake and Franklin Clark Fry to join a U.S. delegation scheduled to visit Soviet Russia also indicated that the churches are talking through the iron curtain.

"The message of the World Council is the new evangelism," commented one of the Australian observers. "The World Council is not to be lectured about, but is to be proclaimed in sermonic form." The unity of the messages which came from the lips of Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Orthodox, Presbyterians and Syrian Christians was in itself a revelation to those who are conditioned only to denominational emphases. There was, however, little explicit theological content

in the sermons and addresses. "They were too *ad hoc* for theological issues to emerge," commented a Sydney pastor. But he added, "The message of the World Council as evidenced by their attitudes and statements, does provide a background for an effective affirmation of doctrine."

Whether the Christian message as presented in the ecumenical context can convert non-Christians was not tested in Australia. The admission price to the public meetings excluded the lukewarm and the nonbelievers, and Sydney's Festival of Faith, which should have carried the message to those beyond the active membership in the churches, did not quite come off. Australian "free churchmen," who are sometimes overawed by the position held by the Anglican church in that nation, were heartened by the discovery that in the ecumenical councils Anglicanism does not play a dominant role. Australia's Orthodox community of 65,000 members, which has not been active in the Australian council, concluded on the basis of this ecumenical experience that they should apply for membership in and support their own national body, even as they do the World Council.

III

The claims of Asia, both on the World Council and on the churches of Australia, was a constantly recurring theme during the month. The executive committee gave serious consideration to the desire of the Asian churches to assist each other by sharing resources and personnel, and to an evaluation of the Asia Council on Ecumenical Mission as the body to facilitate this sharing. A consultant expressed the viewpoint that the emphasis on relief might lead some of the struggling churches of Asia, especially those with limited or no assistance from mission societies, to conclude that the ecumenical movement was more concerned to feed the poor than to strengthen the younger churches in their evangelistic outreach. These consultations evidenced the Asian churches' appreciation of the equality of position and respect they enjoy in the World Council.

Australia became aware that her geographical position vis-à-vis Asia enables her to serve as a bridge between the Orient and the West. The newspapers editorialized on this theme, thereby provoking letters pro and con from readers. The recent appointment by the Methodist and Presbyterian churches of fraternal workers to Timor, in Indonesia, followed on and contributed to this rising interest and concern. The Australian delegates and participants reminded themselves and were reminded that the effectiveness of their overtures of good will and ecclesiastical outreach to Asia were being conditioned by racial attitudes inherent in their own country's immigration policies, by her close adherence to American foreign policy (e.g., the nonrecognition of Communist China), and by her backing of the Netherlands with respect to Indonesia's claim on Western New Guinea.

The Asian Seminar urged the Australian section of the C.C.I.A. to consider these issues seriously so that it might guide the churches in their efforts. The breakdown of the Geneva negotiations between Indonesia and the Netherlands, Indonesia's unilateral repudiation of the round table agreements, and the controversy created by Senator Rankin's vitriolic attack on Indonesia, prompted more serious consideration of these issues than otherwise might have been the case. The Melbourne press headlined three of the recommendations concerning foreign policy, but ignored the statement on Western New Guinea, thereby making itself liable to accusations of a "blackout" as to this issue, which endangers the present good relations between Indonesia and Australia. WINBURN T. THOMAS.

Salute to Librarians

EDITOR THE CHRISTIAN CENTURY:

SIR: Editors know everything. So please tell me who invented the idea of "un-birthday presents." It sounds like *Alice in Wonderland*. Or Robert Louis Stevenson. At any rate it is a good idea. And so, because this is un-National Librarians Week, we hasten to celebrate and raise a paean of gratitude and praise to all librarians, boys and girls, tall and short, stout and slim.

This letter is in three parts: genuflection, hat raising, and lighting a candle, all richly deserved by the profession than whom there is none whicher. We make a genuflection to one of the most missionary-minded collections of people on earth. There is more joy in a librarian's heart over one low-brow infected with the love of reading than there is over four dozen professors with brief cases. Whenever a librarian finds someone looking for a book other than the best-seller just laid that morning, the frenzy of joy bursts forth and the lucky borrower can have the whole stack.

So we genuflect and hold hats high, for the librarian has a whole fleet of magic carpets, which he floats up to your door, all ready to take you to faëry lands forlorn or to Samarkand, Cathay and way stations. Let him—it is usually her—arrange your itinerary across the seas and the centuries and you can really say, "Much have I traveled in the realms of gold."

Not long ago a librarian in Philadelphia had to write his occupation in his income tax report. He wrote, "Traffic Officer." A friend said, "You cheerful liar! When were you a traffic officer?" He said: "All the time. Traffic officers usually prevent collisions. I have been arranging collisions, productive collisions between people and ideas. That's what a book is at its best, a collision. Once in a while I pull off a beaut."

The librarian has to take part of his pay, alas, in spiritual currency. Yet he has his rewards. The most exciting and best reward is that reported by Samuel Gridley Howe, speaking of his education of the little blind, deaf and dumb girl who preceded Helen Keller. Dr. Howe said, "I fished for many months without any bite at all. Then there was a nibble, then a tug, and up came the soul of Laura Bridgman." Good fishing! So the modern Izaak Walton, or Rebecca Walton, the librarian of the Paradise Branch of the Public Library, baits the hook with the right book—a job calling for rare skill—and casts. And then a little nibble, then a tug, and up comes the soul! It's a better sport than trout fishing.

So, in the immortal language of Sophie Tucker, "Give this little girl a great big hand!"

Vociferously,

SIMEON STYLITES.

Third in a Series on The Nature Of the Unity We Seek

What Kind of Unity Do We Want?

By Kenneth T. Henderson

"I BELIEVE in One Holy Catholic and Apostolic Church" said William Temple, archbishop of Canterbury, "and I deeply regret that it does not exist." Will it ever exist? Again and again sustained attempts to diagnose the evils and insecurities of our time end in an appeal to "Christianity." What is meant is not a thinly dispersed cloud of radioactive sentiment blown about the world on currents of emotion. Such clouds of feeling may indeed produce results that we have no means of measuring. But in terms of that cry to Christianity, is it a cry to something that does not yet exist?

The Call to Unity

For what those cries mean by Christianity is thought of in terms of a struggle for mastery of the world's destinies. It means a fellowship of people willing a realism and purpose for humanity in conflict—Christian conflict—with the aims of other groups who want to deal with men in another fashion.

Christianity, as it is called upon by those who agonize for the victory of God's love, is a fellowship of people putting power into God's love. We Christians must at least get near enough to one another to become a fellowship of people putting power into God's love. This conception of the church throws into relief the forces keeping us at a distance from each other—parochialisms, self-consciousness as denominations, differences lived into us by centuries. To see our differences does not melt them at once, but it is also to see our unities. And this conception is creating an underlying fellowship increasing in unity of thought and action directed to specified aims of love growing clearer in definition, such as those defined in the six reports of Evanston. The World Council of Churches has under God created a structure of directed Christian sanity which, in defining God's love for this present world, goes beyond the achievement of any Christian body.

Conservatism—Neurotic and Valuable

But between each unit in the World Council there remains a "but." Not just a gap but a "but." That significant "but" points toward organic unity. Fellowship—there is the source of power! And when there shall arise a hunger and thirst for fellowship among the "first-hand" Christians who comprise the core of our religious communities, will theologians or officials be able to put limits on it and say that at this point or that in the interests of expediency or truth we should stop? It is all to the good that at this stage in the life of the ecumenical movement we should meet to get a sense of common life in Christ into our people, though we cannot at present get beyond thin and abstract definition in unifying our theology. But we move in a growing sense of oneness. There was much more "blood" in Evanston than in Lund.

I do not believe that the ecumenical movement, when it enters on its next stage of common desire for fellowship, will become a great tide of emotion released from thought which will sweep our differences away as of nothing worth. Our differences are held in being by both an element of neurosis and an element of worth, and only the solvent of fellowship will distinguish them. At present our religious security and sense of rightness is held within a certain framework. Destroy the framework, we feel, and the security will break down. That is neurotic.

But not all the forces of conservatism are unworthy. I pray daily for a release of hunger and thirst for fellowship, but I can imagine no tide that will sweep me away from the habit of getting up before breakfast every Sunday morning and making my communion while all the world is quiet. I shall want to bring my spiritual friends to experience the quiet objectivity that places Christ there irrespective of my moods. There is the two-way talk that runs through the familiar service, and the voices that start out of it to the present need; the descants of reflection that return the mind to the main theme; the belief that Christ offers me the chalice; the sense of keeping an appointment to receive power and being lifted up to worship by the congregation; the surrounding quietness of the world that makes possible the meeting of silences. That is not a private fantasy—it is what an Anglican early celebration means to those who are trained to it.

Discipline Is Not Neurotic

Trained to it—there's the rub and the barrier. The service's secret is not to be distributed to those who come sentimentally, easily, casually. We have imposed a discipline of instruction and prayer, a discipline that unites the young believer at the end with his bishop in an act of affectionate sacramentalism—the laying on of hands with the words "Defend, O Lord, this thy child with thy heavenly grace that he may continue thine for ever; and daily increase in thy holy spirit more and more until he come unto thine everlasting kingdom." The climax of those weeks is entrance into the main sustaining power of spiritual life—the holy communion.

People blame us because we cannot throw open the communion service to everyone indiscriminately, without discipline or preparation. They would not receive its secret; we should lose something of the peace and oneness of it.

I am one of those many Anglicans who would not always impose on everyone who cared to come the Anglican discipline of confirmation, but I think anyone who really cares to come should care enough to ask permission and talk with the minister about the service, and if the coming be habitual then confirmation should be natural, even if another Christian society claims the same person for other worship. And in fellowships at real depth where those coming together in heart and mind from different com-

munions ache for a sacrament, and are in the spirit to receive that objective grace—if I were a bishop I would say Yes.

I have discussed this particular Anglican problem as the example best known to me of the kind of obstacle to reunion that seems the treasuring of something worth while. Indeed it is not, as to so many it seems, just an act of spiritual pride that would keep watch on the altar rails.

The Sharing of Gifts

There are other spiritual gifts to be had that we Anglicans would have to brace and prepare ourselves to receive from others. In a nonsacramental service I long for a good tough well prepared sermon that opens my eyes to something that I had not realized before. I usually have to find out some Presbyterian or Congregational preacher to get that means of grace. Not that good preaching is forbidden to Anglicans, but the main pastoral effort traditionally goes into visiting and we pay for it on Sundays.

The well marked type of worship that is Methodist by those trained to it cannot be done without. And those who find it hard to take are just those who would profit by an occasional dose of it. The meeting of the congregation, as Congregationalists have developed it, has developed into a means of grace lacking to the rest of us. The disciplined dedication of Baptists is surely a gift in trust for the reunited church of God. We all envy the Society of Friends the gift of remaining silent together in waiting on God. And whatever our differences with Roman Catholics we have to admit that they have the gift of adoration more than any of us.

We have developed our special gifts, and in so doing have developed the defects of our qualities. For fourteen years I have been supervisor of religious broadcasts to the Australian Broadcasting Commission and have been able to sense the extraordinary differences in ethos as between the larger communities of the Christian world. It has been my work to search out men and women for our thirty-three weekly programs who have first-hand things to say. We have found them, of course, in all these religious communities, giving their own messages usually in an accent recognizable as that of their denomination. The working wisdom of Christianity can be given within words and teachings that are generally acceptable. Certain emphases are not restricted to certain denominations, but now run across our denominations.

Arrested Development

The emphasis on restoring the sacraments comes from high church Presbyterians and Methodists such as George McLeod and Donald Soper respectively. The exceptional people are talking to the future. Unity is easier on the air because as individuals separated from customary groups and external habits of association we are listening to messages directed to matters of universal interest. On the air we are well out in front. It is the habits of association that separate us into communities of the like-thinking. And the ecumenical movement has moved slowly among the rank and file because it has frightened many people for the habits within which their securities lie. Cannot, they say, cannot we stay as we are, and get more friendly and cooperative with other churches?

I believe that that attitude will be dispersed when the ecumenical movement develops an insight which is at once a bitter pill and a depth-charge—the insight that we are all suffering from arrested mental development and spiritual malnutrition because of separateness and isolation. Our historic communities are all species which have evolved to their limits, and among our present possibilities is not that of meeting a new environment, the 20th century, in its virtues and weaknesses with love, wisdom and authority. That power, I believe, can be generated only by the deep disturbances and cross-fertilizations of an ecumenical movement which is a realization by the churches of their plight.

So long as our fragments have, in face of a world growing away from that which was the birth setting of our churches, only the authority, resources and force of fragments, they will hardly be able to transcend their self-absorption. The splitting of Christendom in the 11th and 16th centuries and thereafter has left us with communities living spiritual lives too simple and monotonous in texture to satisfy all the needs of all their members.

Elements of the Spiritual Life

And here the reader may feel that my detachment breaks down. For I think this is less true of the Anglican communion than of others because protestantism and catholicism therein are getting on as best they can, and both are laced with liberalism. I hold the characteristic Anglican view that *Ecclesia Anglicana* is the "bridge" church. There are other religious bodies larger, and others which have certain virtues more highly developed. But by and large the church of the Elizabethan settlement held firm against the all too wholesale destructiveness of the Continental Reformation, which destroyed more than abuses and, generally speaking, more than its originators would have destroyed. And so the essential of catholic living, with the emphasis on what God does for us, lives in not always comfortable togetherness with protestant elements throwing the main emphasis on our unmediated response to God.

Here for Protestantism to discover is sacramentalism as a regular binding force of the spiritual life, and episcopacy as necessary to the *plene esse* of the church, giving continuous leadership and fatherhood in God. And here for Rome, after that one-too-many brick is laid in her towering structure of authoritarianism, are the plain catholic essentials blended with spiritual individualism and the faith that accepts the discipline of criticism.

The late and great liberal Roman Catholic Baron von Hügel held that every spiritual life must contain at least three elements, which, he said, are exemplified in the three parties of the Anglican church. These are (1) the element of personal conversion and emotional experience at first hand, which is the protestant or evangelical element; (2) the historico-institutional or catholic element emphasizing corporate and objective factors; and (3) the critical and rational element guaranteeing active search for and respect for truth exemplified in the so-called broad churchmen or "modernists." Every healthy person will have all three elements, but in every person one will predominate over the others.

This analysis, I think, points toward the breaking down

of barriers and the reuniting of Christendom. The quest of fellowship and truth will not stop short of the reuniting of Christendom in a church that gives living to the special virtues and insights developed in the divided communities, a church with prophetic and sacramental ministries acceptable to all, a church with complete freedom of "walk-about" for individuals. As our satisfaction in self-sufficiency dissolves and humility becomes the driving force of the ecumenical movement, so will the possibility of such a church loom.

But such a vast cathedral will be many sizes too vast and varied to be the parish church of any one of us who are all "coined small." We shall spend most—but by no means all—of our time in the side chapels wherein will worship societies within the church, societies of people spiritually akin to ourselves. That state of things is foreshadowed in what we have today. It will be part of the discipline to worship part of the time in the areas of the church that are comparatively strange to us and to listen to voices uttering thoughts we find difficult to understand.

Meantime we must not feel frustrated because we in our own hearts are so distant from such a vision. Let us proceed in fellowship in Christ, through difference aiming at a resolution of difference by surrender to his Spirit. And let us eschew theories which give final sanction to our divided communities as they are.

On the Rim of Asia

By Jerome Davis

CHRISTIANITY faces titanic problems in Japan. By defeat in war the Japanese people have lost a lot of territory, including Korea and Formosa. The total area they now control is 9 per cent smaller than the state of California. Yet jammed into this tiny space is a population of 88,300,000, over half that of the United States. How would we feel if this were our lot?

Japan is still recovering from the disaster of war and defeat. Nearly two million died during the war and 60 per cent of these were civilians. Today the people are poor, with 11 million unemployed or underemployed. Twenty-five per cent of their food supply has to be imported. There is only one automobile, truck or bus to every 247 people, whereas in the United States there is one to three.

Because of the extreme poverty there are 650,000 cases of abortion each year. In addition 217,000 babies are stillborn because the mothers work long hours—often on night shifts—under unsanitary conditions and live in crowded congestion at home. War bombing cut the average dwelling-space per person in half. One-fourth of all dwelling houses and shops were destroyed or were wrecked by forced evacuation. Even counting the new houses built since then, the country is short by at least 2,800,000 dwellings.

Not Many Rural Christians

Christianity is in a weak position not primarily because only one-half of 1 per cent of the people are Christians, but because these belong so largely to the intelligentsia and the middle class. Farmers make up half the Japanese population, but only 2 per cent of the one-half of 1 per cent of the Christians are farmers. To put this another way, only one in 10,000 of the population is a Christian farmer. The laboring class makes up 27 per cent of the population, but only 3 per cent of the Christians belong to this class. Many workers are very poor and the hours of labor are long. For instance, in Tokyo when I interviewed my taxi-driver I learned that the poor man was working a 24-hour shift. On further questioning he admitted that on holidays when there was a "rush business" he worked 48 hours without relief. It was not surprising to discover later on that 85 per cent of the automobile accidents in Tokyo involved taxis.

Yet it must not be thought that no positive results have emerged from Japan's defeat. Here are some of the most important: First, breaking the dictatorship of the military generals with their associates, the big financial combines of Japan—such as the Mitsuis, the Mitsubishis and the Zaibatsu. It was the military dictators who engineered the attack on the United States at Pearl Harbor which precipitated the war. Second, ending the myth of the divine origin of the emperor and giving more freedom to all forms of religion than ever before. Third, ending the terrible laws governing thought-control under which many professors and others were imprisoned. Today the schools and colleges have more freedom than ever before. Fourth, raising the status of women and giving them the vote, so that today more women sit in the Japanese Diet than in the American Congress. Fifth, improving the status of labor and strengthening the trade union movement. Sixth, encouraging land reform. The bonds of farm tenantry have been broken. Two million renters have become farm-owners and today they elect half the members of the local land commissions.

Nor is this all. Feudalism, while still strong, has received a severe jolt and has partly broken down. Theoretically all parties are free and can campaign anywhere. New social security and welfare laws have been enacted. Finally, a new constitution renouncing war and rearmament has been adopted.

This constitution, largely written by the American occupation forces, declares: "The Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes. In order to accomplish [this] aim, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

The difficulty is that today the United States is going back on some of its greatest achievements in Japan. One of them is the new constitution. We are now doing all in

our power to make the Japanese negate and alter the very constitution which we wrote less than a decade ago. The vice-president of the United States, Mr. Nixon, visits Japan and officially asks that the constitution be changed. The Conservative party cannot get the votes to change it, but under pressure from the United States the prime minister is violating it by rearming and taking American money to aid the illegal process.

Unfortunately this is not the only negative aspect of American influence. Our moving pictures have a bad effect. One Japanese told me that American movies do more damage than all the forces of Christianity do good in the island empire.

Also harmful is the extensive patronage of prostitutes by American soldiers. *A Charted Survey of Japan,* a book just published by the Tsuneta Yamo Memorial Society, charges that the Allied forces stationed in Japan or coming there on furlough spend "$200,000,000" a year on prostitutes. This figure is probably exaggerated, but it reflects the attitude of the Japanese. And as a matter of fact the Japanese government states that the number of licensed prostitutes is greater than ever before.

Again, our atomic tests in the Pacific, resulting in the death of Japanese fishermen who were outside the restricted area and in the contamination of fish, have caused deep hostility. The Japanese say, "If the United States wants to experiment with atoms why don't they do it in Alaska, but in any case they should keep away from our back yard."

Land for Military Bases

The U. S. military bases and the confiscation of agricultural land for this purpose are another sore point. Take Okinawa for example. At present the United States military forces are using 12.7 per cent of the island's total area. But they are starting to requisition 39,339.44 acres more. If this is taken it will amount to 25.3 per cent of the entire land area. Even without this additional land 50,000 families have already been dispossessed and the average farmer is tilling only 0.85 of an acre. A farmer cannot live off so little land; consequently he has to try to get a supplementary job. Darley Downs, an American missionary in Tokyo, has immeasurably aided the Christian movement by testifying before a congressional committee against the requisitioning of this fertile land.

The United States has also seized the finest park in all Okinawa, a beautiful tract overlooking the entire island which had been used by the inhabitants for generations. Today all natives are kept out and it is occupied by a radio station to beam the Voice of America to Asia. Another site could have been chosen, but it is so convenient to have fine roads already built and beautiful surroundings. To list just one more American error, at the U. S. Information Library in Yokohama, U. S. authorities have removed many books and today debar the *New Republic* and the *Nation,* though both were previously allowed.

The result of all these steps is that the United States has been losing face in Japan and opposition to it is growing. Professor Edwin Reischauer of Harvard University, who was born in Japan, declares that "our net score in the field of ideas is well below zero," that we present our case in terms that seem good to Americans but "seem diabolically calculated to alienate Asians from our side." "No major nation in recent years," he concludes, "has been less successful than the United States in communicating information or ideas to peoples beyond its borders."

Tools for Harvesting

In spite of the negative side, the fields are white unto the harvest in Japan. If our country would follow the Golden Rule and base its policy on righteousness and moral power, communism would never have a chance. What would this involve? Here are a few suggestions for every Christian to ponder:

1. Should we not stop trying to get the Japanese to revise their constitution?

2. Should we not remove most of our troops from Japan? And is not the maintenance of American colonial rule over Okinawa both unnecessary and unwise?

3. Should we not help to increase Japanese trade by lowering our tariffs on many Japanese goods and by encouraging Japan to trade nonmilitary goods with China?

4. Should we not do everything in our power to increase technical aid to the Japanese, to promote missionary activity and every other type of work that helps the common people?

It seems to me that we must do all in our power to strengthen the Christian forces in Japan. Our whole American policy must be revised so that it can be harmonized with the teachings of the Sermon on the Mount. As Christians let us increase our gifts to missions. In the last analysis it is the spirit of Christ that will win other peoples and other nations. Let us make sure that we are spreading the contagion of his love throughout the world.

The Church in Search Thereof

Dedicated to the World Council of Churches

THERE is some lost Nicaea
under the hoofbeat of golden calves
upon the tombs of the unchurchly dead,
within the soul-simulant spirits
languishing above the martyred firsts,
behind the fatal longings to believe the mind
crushed early by some new inquisitional idea.
There is some lost Nicaea!

Extraneous infiltrations clabber the minds of men;
history confutes the philosopher's didactics;
ethics stalks madly out
ignored and curtained for a darker day;
weather vanes replace the Cross
and there is dread.

There is some lost Nicaea
blatant for its breed and unction,
some ancient and resourceful hour
yet to read itself into the wind
that all people might know a new hope
out of pale cries going up as cavern sounds
from the low places in the earth. Lost Nicaea!

We would offer God a convalescent church!

WARREN LANE MOLTON.

Historians and Anti-Catholicism

By Charles L. Sewrey

ANTI-CATHOLICISM is one of the hardiest perennials in American social history. It is natural therefore that it should have received attention in many general historical narratives as well as in specialized studies and scholarly monographs. One of the leading books on the topic, Ray Allen Billington's *The Protestant Crusade,* originally published in 1939, has recently been reissued, an unusual honor for a volume so obviously the outgrowth of a doctoral dissertation.

The interpretations of anti-Catholicism presented in most of these accounts are of interest, and not alone to the historian; they should be scrutinized also by Protestant and other groups concerned with the impact of Roman Catholicism on present-day American society. For it is probable that impressions of the nature of past controversies between Catholics and non-Catholics in the United States will influence attitudes toward current stages of that controversy. It is entirely conceivable that the task of informing the American public as to the implications of Catholic doctrine and policy for our national institutions and ideals will be materially affected by the way in which criticism of the Roman church is made to appear in historical narratives.

The 'Cultural Lag' Explanation

With few exceptions, studies of anti-Catholicism in the American past must give dispassionate and fair-minded but historically untrained readers the idea that most of the opposition encountered by the church in this country was actuated by motives in which decent citizens would hardly take pride. "Fanaticism," "inherited prejudice" and "bigotry" are expressions that abound in historical descriptions of anti-Catholicism. Criticism of the church is frequently explained as simply an artificial and gratuitous attempt to revive long-dead issues, a form of "cultural lag."

Thus Billington in his book lays main emphasis on the "anti-papal prejudice" in which the American people had been "steeped" for generations. Most other historians are equally superficial. The British heritage, colonial wars with Spain and France, slanders propagated by the first generation of Protestants—and accepted "ignorantly" and uncritically by their descendants—together with certain American qualities that might be summed up as just sheer cussedness, come close to completing the list of causes which most historians find adequate in accounting for the animus against the Roman church.

Rarely does one encounter in such attempts at historical analysis allusions to the fact that there were contemporary stimuli in the periodic outbreaks of anti-Catholicism. Still more infrequent is recognition that part of these stimuli came from Catholic sources and that the position of the church on fundamental issues of freedom and the relations between church and state may have had something to do with the agitation against it. Billington, it is true, has one chapter entitled "The Catholic Church Blunders." His reference is, however, not to fundamental Catholic policy but merely to incidental errors of strategy, especially those committed by such tactless prelates as Archbishop Hughes of New York. These may have afforded additional provocation to militant Protestants of pre-Civil War days, but they were only one factor, probably a minor one, in the total anti-Catholic picture of that time.

The Slander of 'American Cussedness'

An irrational and certainly unlovely psychology on the part of the majority appears to be held indispensable in accounting for the fact that the Roman church has not always enjoyed the unqualified confidence of the American people. Ralph H. Gabriel in *The Course of American Democratic Thought* suggests that Catholics suffered largely because their neighbors wished to use them for scapegoats in times of national peril or frustration. He goes so far as to compare their situation in this regard with that of capitalists in the Soviet Union and Jews in nazi Germany.

There is little difference between Catholic and non-Catholic writers in such ascription of causes for the chronic distrust of the Roman church. The position of Catholic historians is about what one would expect. It is natural enough that they should discover critics of their faith to have been animated by "ignorance" or "bigotry." It is likewise understandable that members of the church would adopt the flattering description of themselves and their forebears as patient and wholly passive victims of mean-spirited persecution. The question is why the majority of non-Catholic historians in the United States have accepted so uncritically such an oversimplified and patently partisan interpretation.

Catholics Not Altogether Blameless

First, let it be said that there is some valid basis for this interpretation. During the colonial period Catholics in America were subjected to serious harassment and disabilities, and even in late years they have not been completely free from the effects of prejudice and discrimination. Undoubtedly Catholics have forfeited much of the sympathy that might have been theirs by their own hypersensitiveness, intolerance toward other points of view, and use of rather crass political pressure methods to gain their church's ends. Nevertheless there are valid excuses for, or at least extenuating circumstances in, the martyr pose they so readily assume, and this fact must be recognized by anyone who would deal fairly with the problem. But it should also be noted that the United States has seen a steady progress toward full rights for minority groups. This has frequently gone so far as to lead to situations in which the shoe is on the other foot and even some of the most unreasonable demands of the minority are gratified in order to avoid facing its outraged reactions to a real or fancied slight.

Here lies the failure of scholars in dealing with anti-Catholicism in American history. They have been remiss on two points: comparative neglect of this important fact of improvement, and refusal to give consideration to factors provoking the suspicion in which the Roman church was held. It is misleading to write of anti-Catholicism and ignore those features of church policy that helped ignite anti-Catholic fires. Granted it is not the function of historians to pass judgment on the rights and wrongs of the contending factions they write about; it is still their duty to try to incorporate *all* the relevant data into their narratives. Failure to do so is not, as some historians apparently assume, scholarly impartiality, but rather an invitation to inaccurate and superficial conclusions.

The practical importance of giving all the data should be obvious. If the citizen or the student of public affairs is led to believe that ignorance or bigotry has been solely responsible for criticism of the Roman Catholic Church, he may automatically discount questions regarding Catholic policy that are being raised today. He may be tempted to conclude that contemporary misgivings as to the implications of church tenets for American freedom are simply a continuation of old and highly irrational quarrels in which Protestants seem invariably to be cast in the role of villains and aggressors.

A Controversy with an Ideological Basis

While it is dangerous to objectivity and therefore undesirable for a historian to be unduly concerned about who is helped or hurt by his findings, he does have a primary obligation, as a scholar, to be fair to both sides. The shortcoming of American historians in this respect in their treatment of anti-Catholicism appears traceable in part to an inadequate attention to the ideological basis of the Catholic controversy. Essentially it was a conflict between, on the one hand, an Old World culture, priding itself on conservatism and adherence to fixed dogmas and emphasizing hierarchical privileges, and on the other hand a society which was becoming increasingly liberal, dynamic, pragmatic and democratic. This most historians who have dealt with the subject have failed to recognize.

There are also grounds for suspecting that they have, in many instances, been indulging in a sort of attitudinizing that is fairly common among members of the profession and indeed among scholarly men in general. One gets the impression that some of them regard it as beneath their dignity and inconsistent with the liberal, urbane and sophisticated demeanor they wish to present before the world to appear to take seriously the highly agitated and frequently vulgarly expressed outbursts of contending religious parties. Again, some historians' judgment, one suspects, was influenced by a feeling that it is more chivalric to champion the presumed underdogs in such conflicts and more "enlightened" in general to take the side of a minority, even without close inquiry into the justice of its cause.

A few writers, it is true, have recognized that real issues lay behind the controversy and that the argument embraced, besides religion, matters of civic and political policy and of philosophy. Charles A. Beard once remarked that, although it had become fashionable for historians and publicists to speak of all critics of the Roman Catholic Church as "intolerant" and "ignorant," a judicious review of the case would show that the matter was not so simple and that neither intolerance nor ignorance was monopolized by either party to the controversy. The question at bottom, he said, was a clash of antithetical world views.

George M. Stephenson in his *The Puritan Heritage* supports Beard's position. Stephenson criticizes the tendency of many historians to appropriate, as he puts it, the "vocabulary of [Catholic] propaganda" in writing of anti-Catholicism. These historians, he adds, apply carelessly such words as "bigotry" and "intolerance" without a clear understanding of the milieu and without comprehending the real issues that divided Catholics from their critics.

An Affirmation of Democratic Principles

Still another account—Alice Felt Tyler's *Freedom's Ferment*—points out that intolerance of Catholics in this country was never based on religious grounds alone or primarily, but was almost always the product of fears that the Roman church was antagonistic toward the American form of government. In other words, this was a real ideological clash over fundamental socio-political principles; it was not simply a matter of Protestants being "bigoted" and refusing to allow Catholics the right of practicing their religion without interference. Professor Tyler notes that many of the staunchest anti-Catholic propagandists were by no means narrow-minded reactionaries; some of them in fact played an active role in contemporary liberal and democratic reforms. In theory at least, anti-Catholicism in the United States has not been a rejection of democratic principles but rather an affirmation and defense of them.

Unfortunately, however, too many historians have been content with depicting the surface phenomena and have thus failed to get to the heart of the matter. They have been so preoccupied with convent burnings, Maria Monk impostures, and lurid anti-Catholic propaganda that they have made a historical sideshow out of what was a serious debate over vital matters, concerning which representatives of both sides must, for the greater part, be accounted sincere and very much in earnest.

Unchanging Rome

Anti-Catholic literature, it should be noted, was not always sensational, nor was it primarily concerned with unfortunate events in the remote past. When references were made to such sore points as the Inquisition, Bloody Mary and the St. Bartholomew Massacre, it was usually with the reminder that the attitudes and policies responsible for those tragic episodes were still held by the Roman church and that, if one could take her own official doctrines at face value, she might if opportunity offered be counted on to repeat, though possibly in milder form, the intolerance of previous eras. Contemporary Catholic pronouncements, both from Rome itself and from American Catholic sources, were cited in support of this judgment. It would seem that these quoted utterances should be scrutinized carefully by anyone wishing to set American anti-Catholicism in its proper perspective.

Throughout the American historical epoch, events strengthening the fears of those who considered Roman

Catholicism incompatible with civilization in the United States continued to occur. Documents such as the *Syllabus of Errors,* and the words and actions of Popes Gregory XVI, Pius IX and Leo XIII with regard to religious liberty, human freedom in general and the proper relationship between church and state, are part of the story of American anti-Catholicism, since they provided much of the argument used to bolster its case. In practice as well as in theory, the Roman church was often to be found on the antiliberal and antidemocratic side in controversies arising in the United States and abroad.

Speaking with Two Voices

Although prelates such as Cardinal Gibbons and Archbishop Ireland sought to reassure the American people and soften the impact of some of the more stringent papal pronouncements, American Catholic magazines and other sources addressed mainly to church members were sometimes hardly behind the more intolerant circles in Rome. The leading publications, such as the *Catholic World, Ave Maria* and the *American Ecclesiastical Review,* ran frequent articles explaining that good Catholics could not believe in religious freedom as understood by most of the people in this country; that they might accept only as a temporary expedient, not as an ideal, the American concept of separation of church and state; that they must obey instructions from pastors on voting and other citizenship duties whenever, in the judgment of the church, a religious or "moral" question was involved.

Thus a clerical contributor to the *Catholic World* (1906) held that the civil magistrate had not only the right but the obligation to defend the "true religion" by legislation and, if necessary, by armed force. He must prevent sects and heresies from entering his domain and must stamp out any that might arise indigenously. The church, moreover, had the power to use excommunication and other spiritual means in order to coerce rulers who were remiss in their duty in this respect. That, according to the writer, was not a private opinion, but the official doctrine of the church. The foregoing, it should be noted, appeared in one of the leading American Catholic magazines, and was unique only in the vehemence with which these ideas were expressed, not in the basic sentiment. Some Catholic writers, notably Orestes Brownson, explicitly repudiated the American system of government as based on a false and heretical principle which was to be tolerated only as a transitional stage, pending the realization of something closer to the Catholic ideal.

In view of all this, it is hardly doing justice to the facts to use words like "bigotry" and "ignorance" to stigmatize indiscriminately the resistance Catholicism has encountered in the United States. If this opposition sometimes led to political and other disadvantages for Catholics, it was simply because the Catholic question *was* in part political and involved the political ideals and principles of most Americans. Without ceasing to chronicle the injustice and excesses to which anti-Catholicism occasionally led, the historian ought to remember that there was a genuine conflict of values and assumptions here in which both sides, not just one, contributed irritating factors.

REVIEWS

Getting Along

EARNING OPPORTUNITIES FOR OLDER WORKERS. *Edited by Wilma Donahue. University of Michigan Press, $4.50.*

EDUCATION FOR LATER MATURITY. *Compiled by Wilma Donahue. Morrow, $4.15.*

THE STATES AND THEIR OLDER CITIZENS. *Council of State Governments, 1313 E. 60th St., Chicago 37, $3.00.*

YOUR REWARDING YEARS. *By Mrs. Clarence H. Hamilton. Bobbs-Merrill, $2.75.*

HERE are tools for those concerned Americans crying "Help!" as they seek ways to meet the needs the modern tempo of living has created for the increasing ranks of our people over 65.

Through its offerings in gerontology, the University of Michigan has done perhaps more than any other single institution to put such tools into the hands of those crying for them. To an impressive list of books dealing practically with various problems of the older years it now adds a spur to efforts to make economic support more adequate and conducive to self-respect. The book grew out of one of the university's conferences on aging—annual events to which more and more of the concerned are turning for help and inspiration. In its pages, representatives of labor, management, insurance, government service and other fields put current employment and retirement policies under scrutiny in the light of their effects on older workers, while experts in medicine and psychology look at the abilities and needs of older people themselves and suggest what might be done for and by them. A sizable portion of the book is given to practical suggestions on how the talents and abilities of older persons might be employed for the benefit of all. There are abundant examples of procedures that have worked, a particularly comprehensive bibliography, a final chapter by the late Martin Gumpert on "Making a Life and Making a Living" that puts the whole in philosophical perspective.

Education for Later Maturity, likewise a compiling of the wisdom of the experts, was prepared under the auspices of the Adult Education Association. It proceeds from the assumption that life need never cease to be worth living, that minds and hands need not start to atrophy at the point of retirement or at the brink of 65. Here are studies revealing the nature of aging and the factors that could keep the later years from being dismal and unproductive. Then, in illustration, there are examples of how specific educational projects—in schools, churches and workers' organizations, in business, community and social groups—have succeeded in seasoning later years with enthusiasm and new meaning.

The foregoing compilations answer "Why?" and "How?" The "states" book, prepared for the U.S. Governors' Conference, devotes itself to "What?" Its 194 pages present the "aging" problem as a challenge to public endeavor, then set down graphically what each of the 48 states is doing about it. Discussion is expanded by dozens of charts and maps for a graphic whole. Is your legislature carrying its share of society's responsibility for older citizens? What are old-age assistance requirements in Georgia, in North Dakota, in Maine? How many beds in your state's mental institutions are occupied by the over-65? The answers to these and a thousand other questions are here.

Of the four volumes, Mrs. Hamilton's is the only one addressed to older people themselves rather than to the wider ranks of the concerned. Distressed after reading the many dismal "growing older" books designed to "help others help us," Grandmother Hamilton—whose earlier volumes on family living have become religious education stand-bys—set herself the task of reducing the "problem" to a simple look at herself and her oldster friends to find out what was needed "inside" to provide a self-answer to the prob-

ings. Her answer is essentially religious—sensible, wise and true—set down, furthermore, with humor and sprightliness. Have you a dissatisfied oldster in your home? *Your Rewarding Years* may be the medicine he needs. Mrs. Hamilton even dares to conclude her counsel with a chapter on death. If her elderly audience has taken to heart what she has offered earlier, that chapter could crown their experience with poise and radiance.

M.F.

Collateral Reading

A Devotional Commentary on the Bible. *By William J. Shergold. Oxford University Press, $3.50.*

THIS compact book of 280 closely printed pages is intended for use with the Shorter Oxford Bible. The biblical material is commented on as it is there presented. Section VI, for instance, includes parts of Ezra and Nehemiah, Leviticus, Ruth, the Song of Songs, Ecclesiastes, and various Psalms, these last topically arranged. The reference is given for the whole section as pp. 175-218, and biblical chapter and verse references are not always supplied. This method has obvious disadvantages for general use.

However, the author, who "has recently celebrated the 50th year of his ministry," gives the reader much suggestive comment. On Psalm 130: "The best thing we can do with this moving Psalm is to set beside it Martin Luther's rendering." On Daniel: "Some of the greatest books of the world have been written in times of persecution. *The Pilgrim's Progress*, for instance . . ." He has found space also for many worthwhile quotations from the works of others.

Bible readers and teachers of church-school classes can find here both illustrative material and guidance in a method of interpretation which may be helpful.

Louise Pettibone Smith.

Fruits of the Spirit

The Christian Character. *By Stephen Neill. Association Press, $1.25.*

LUCID writing with the thoughts all in a logical row and the diction simple and direct is something all too rare in books of religious interest. Mostly we prefer adroit circumlocution. But a desire for logic and simplicity does not require or even implicate oversimplification. And it is precisely on this score that Bishop Neill's new book stumbles.

There is a sound idea here. Two verses in Galatians (5:22-23) provide as complete a list as exists anywhere in the Bible of the virtues that a Christian must pursue. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." So far, so good. Bishop Neill takes these nine attributes and analyzes each one. And that's where the trouble starts. In discussing these nine targets we must aim at, the author treats many of them with a simplicity ("superficiality" might be a better word) that often tends to ignore such ever pressing human detriments as original sin and pride. Man is more complicated than Bishop Neill allows.

Here is an example: Objecting to the second part of the phrase that a Christian must "pray more and try harder," the bishop says: "Many people are discontented with the place in which God has put them and with the work he has given them to do. But today I can only be where I am; today I can only be what I am. . . . When I am willing to be where I am and what I am and as I am, here and now Christ can meet me and say to me again, 'Follow me.'" This may be one way of receiving the Holy Spirit, but a great many missionaries would certainly reject it, and rightly.

Again, in speaking of the ways in which rebellion against God hides in our hearts: "One of the commonest is simply that we are not willing to accept as friends those with whom God has set us to live." Too often we find ourselves living with evil. Is it not the Christian's job to battle this evil, keeping before himself the vision of Christ driving the money-changers from the temple?

Bishop Neill is obviously preaching a doctrine of pure love. But when he maintains that the Christian must sometimes "work with the human justice of the state" because it is for the good of the criminal, he is being unusually naive.

One more example: Outlining the role of the peacemaker as the man who brings two antagonists together and asks them to bow to God's will, the author has one of his quarrelers say to his opponent: "I cannot yield to you; but I can easily yield to God, if it is he who shows me that after all I was wrong." "If" is the loaded word which the author ignores. Quarrels arise between men not because one seeks to do his own will and the other the will of God, but because each is convinced that *he* is doing the will of God!

There is a whole school of Christian thinking which thrives on milk and water. There is another which takes an oblique cue from Dr. Pangloss and maintains that man can build the best of all possible worlds through an unrealistic idealism based on resigned love. Bishop Neill dips into both. The result is an unsatisfactory oversimplification of nine of the toughest nuts a Christian must crack.

However ill-advised their strategy, the five missionary martyrs who recently perished in the jungles of Ecuador would perforce reject most of this book. They believed in "carrying the battle to the enemy," so to speak. Some of the most productive chapters of Christian history have been written by men who agreed with them.

Robert H. Glauber.

CORRESPONDENCE

Church Unity No Dream

SIR: Paul S. Minear's article on Christian unity (Feb. 15) recalled to my mind the words of that apostle of unity Fr. Paul, S.A., who died in 1940; words that were written while he was still an Anglican and which should be required reading for every Christian. They first appeared in the 1903 edition of *The Lamp* and were repeated in *Father Paul of Graymoor* by David Gannon, S.A., published a few years ago by the Macmillan Co.:

"Is then Christian unity a visionary dream? Will the prayer of the Son of God never be answered? Was He a lying Prophet when He foretold the time of its fulfilment, saying: 'Other Sheep I have which are not of this fold, them also I must bring and there shall be one fold and one Shepherd.' Let who will deride or shake their heads in doubt saying: 'Heresy and schism have gone too far; the seamless robe of Christ is too much torn to tatters ever to be mended; the reunion of Christendom is utterly out of the question; Rome is too proud and unbending; England is too self-satisfied; the East too orthodox; Protestantism too much enamoured of letting everybody do and think just as they please. They never can and they never will come together. Christian unity is hopeless!' Our answer is, God's will is omnipotent; the fiat of the Most High must prevail; the prayer of Jesus Christ has got to be answered; the Almighty Father would never refuse the dying request of His only begotten Son; sooner or later every petition of Christ will inevitably be granted. Were the mountains of difficulty to be surmounted a thousand times higher and vaster than they are, God is able to cast them into the sea. Faith serenely rests her case with Him."

I hope Fr. Paul's wonderful words will inspire your readers to strive toward and pray for Christian unity.

Cranston, R.I. Gertrude Fallon.

Threat or Promise?

SIR: In "Spy in the Sky By and By" (Feb. 15) you spoke of the "government's security fixation" and that "no prospect is too large, no threat is too little, but that it gets the full treatment." The "security sleuths" are the "bully boys." Some day someone will do a monumental study on some of the fixations of The Christian Century. When writing of the "spy in the sky" there was no note of restraint or hesitation in the indictments. But when writing of the procommunist William Melish's activities you speak as follows: "also active in *reputedly* left-wing political organizations." Why the "reputedly"? You were not so restrained about the "bully boys."

I would like to see an editor of The Christian Century write with as much restraint about certain vigorous anticommunists as about such a procommunist as William

Melish. In the meantime, it is well to bear in mind certain "fixations" of The Christian Century so as to be able to read it discerningly.

Searcy, Ark. JAMES D. BALES.

This Forum Is Free

SIR: While not always in agreement with the opinions expressed in your editorials or book reviews I do wish to express my entire approval and praise for your policy of publishing letters presenting differing views. In this way you are providing a forum for the free discussion of topics of concern to Christians. Such free discussion I feel to be vital to democracy and our growth in Christian understanding. A case in point is the matter of the five missionaries killed in Ecuador. The letters in reply to your editorial on these, helped, I think, to square the record.

Thank you also for editorials and articles that stimulate us to take seriously the social implications of the gospel.

Vankleek Hill, Ont. J. C. AMY.

What Is a Martyr?

SIR: I have been inspired into writing this letter by the response to your editorial "Five Missionaries Die Needlessly" (Feb. 1). My first impression on hearing of the incident and reading about it was a combination of admiration and repulsion. This ambivalence of attitude was further strengthened by reading your editorial and the comments of readers. Both sides are right so far as they go, but the issue has not been clarified. It seems to me that your editorial was contending against the glorification of these so-called martyrs who actually died because of mistaken judgment. The readers, on the other hand, seem to glorify them as typical of Christian martyrs. The issue here is, What constitutes a martyr?

A martyr is one who dies in the course of witnessing for his faith. He dies because he is a Christian and refuses at any price to relinquish his faith. The choice presented to a martyr is, Give up your faith and live, or keep it and die.

The question arises as to whether these missionaries were martyrs in the true sense. It seems to me that they were not. They died because they were strangers and not because they were Christians. It is a well known fact that for primitive people strangers constitute a great danger unless they conform to the patterns and mores of the people with whom they deal. It is obvious that a great gap lay between the missionaries and the natives. It is true they had anthropological background, but that even makes the incident more grotesque. It appears they threw judgment to the wind and confronted these people directly. They might have used a slower, more subtle approach as befriending them in a crisis. Medical missions might have been a means. Whatever theological whim inspired the venture, it is unfortunate that it won out over the sound anthropological training they must have had.

If they were not martyrs, what is it about them we can admire? I believe we can admire them for the fact that, as with every missionary of the gospel, they were willing to leave all in order to serve God. This certainly contrasts with secular egotism and self-aggrandizement which infects modern society. It is gratifying to see that there are ideals left which can inspire men to righteous action. Let us note, this dedication is not restricted to these missionaries, but every sincere missionary does the same. My fear is that the glorification of these persons, in spite of their misjudgment, will create the sentiment that unless a missionary gets killed he can't be a real servant. It is a common tendency of men to make heroes of those who accomplish the startling and dramatic. We can sympathize with the sentiment, but we must not forget those heroes who labor silently and safely, nor make danger the signal of sincerity and effectiveness.

Newton, Mass. ALFRED BLOOM.

Face This 20th Century!

SIR: The correspondence on the articles on G.I. morals has been interesting, but most of the letters seem absurd. Most complain that the facts presented are correct in their estimate of G.I. immorality, but reject any meliorative activity which might be done by the church, charging that the military life itself is at the root of the problem. The reasoning apparently is: Men behave immorally when in the service; therefore let us get rid of military service. By the same reasoning, we should also rid ourselves of the colleges and universities, where similar immorality is occurring.

We must adjust to the fact that for another generation at least military service will be part and parcel of growing up for our young men. We must learn to train our young men to this fact; impotent and childish condemnation of the military aspect of 20th century life will not do anything toward solving the problem.

By facing this fact we do not automatically approve of the military. But we begin to face an overwhelming challenge to the churches. As a pastor who has young men leaving for the service (and college), I wonder what we might be able to do to reverse this deplorable situation.

NORMAN W. JACKSON.
First Congregational Church,
Osseo, Wis.

Answer in Worcester

SIR: Alson J. Smith ("Needed: Pre-Induction Education," Jan. 11) makes a strong case for an educational program. Recently on a visit to Worcester, Mass., I became aware of a pre-induction education program which has already tackled the problems Mr. Smith highlights in his article. Known as the "1-A Club," it has been conducted for the past four years under the auspices of the [Roman Catholic] diocese of Worcester. Sixty-five priests, doctors and laymen conduct the program as a required course for parochial school senior boys and as an evening series for high school graduates, drop-outs and public school pupils.

The program is based on the belief that the problems attendant on military life are not only moral and social, but spiritual and vocational as well. Outlined in a booklet, *Knowledge Is Power,* the course is designed to educate young men for a clean, wholesome use of service-provided recreation, teach them to appreciate the varied cultures they may encounter, inspire them to accept the moral and spiritual challenges of military life, impress them with the truth that "sex is sacred," and explain to them the job training and vocational experience which awaits their initiative. In addition to this well rounded educational program, a full-time counseling office is maintained. Young men are encouraged to make use of the expert knowledge of the military counselor and to seek the guidance and aid of the priests and doctors whenever a problem confronts them.

It seems to me that this may well be the type of the pre-induction program which Mr. Smith should be seeking, rather than one more "sex education" course.

JOHN STEPHEN GILCHRIST.
Boston, Mass.

Job for Quakers

SIR: As an Episcopalian I am convinced that only the Society of Friends (Quakers) should conduct communion services at interdenominational gatherings. The reference is to your editorial "Revolution at Athens" (Jan. 18). Bravo for the Lutherans! More power to them and to all who sincerely stick to their convictions, no matter how unpopular or misunderstood those convictions may be. EUGENE HESTER THOMPSON, JR.

Durham, N. C.

Christ First

SIR: My attention has just been drawn to a statement published in The Christian Century's newsletter from Chile in the Nov. 16, 1955, issue.

Evidently there is misinformation somewhere. The pamphlets originating from this office do not "give prominence not to Christ but to Mary, his mother." The very name of our organization tells that it is a communion league—and communion is our church in union with Christ through the Blessed Sacrament. That is what the crusade stresses first and foremost. Mary, our Lady, is brought up as the perfect model for modern mothers, even as St. Joseph, the foster-father of Christ, is suggested as the model for fathers. But essentially Family Communion Crusade aims at family group communion.

I know you will want to know the truth so as to correct the misstatement.

RICHARD A. RENDICH, M.D.,
Director of Propagation.
Family Communion Crusade,
Port Washington, N. Y.

NEWS of the CHRISTIAN WORLD

Texas Churchmen Query Candidates

State and Local Councils Plan Survey of Stands in Light of Recent Political Scandals

AUSTIN, TEX., Feb. 26.—The Christian social relations committee of the Texas council of churches, which has its headquarters in Austin, is preparing questionnaires to be used in evaluating candidates for state administrative and legislative offices. Questions will relate to stands on effective regulation of lobbyists, curbing of influence-peddling by members of the legislature, and adherence to the U.S. Constitution as interpreted by the Supreme Court. Questionnaires will be mailed to statewide candidates by the council itself, while those directed to local candidates will be distributed through local church councils, united churchwomen's councils, ministerial associations and other interested church groups. Answers will be printed and distributed in congregations on the Sunday preceding the elections. Before public release the questionnaire will be submitted to the state council board of directors meeting in San Antonio March 7-8. Its preparation has been spurred by disclosures of widespread abuses in the wake of the veterans' land and insurance scandals which have rocked Texas political circles in recent months.

Texas Pastor's Comments on Race Shock Fellow Baptists

Many Texas Baptists were shocked when they read of remarks made by W. A. Criswell, pastor of First Baptist Church, Dallas, in speeches before the South Carolina general assembly and a statewide Baptist conference on evangelism in Columbia, S. C. Dr. Criswell, who ministers to the largest Baptist church in the world, blasted racial integration in statements of which the following are examples: "Those who advocate racial integration are a bunch of infidels in dirty shirts who are dead from the neck up." . . . "Integration is a thing of idiocy and foolishness." He said he favors not only racial but also religious segregation. Informed in Tokyo of Dr. Criswell's remarks, Evangelist Billy Graham, a member of the Dallas church, said: "My pastor and I have never seen eye to eye on the race question. My views have been expressed many times and are well known."

Review 1955 Ministry To Migrants

All phases of the nationwide religious ministry to migrant agricultural workers were discussed at the annual staff conference of state and regional migrant work supervisors held at Presbyterian Mo-Ranch Feb. 6-11. General plans and strategy came under consideration. The supervisors were meeting for the first time in Texas, under auspices of the National Council of Churches' Division of Home Missions. Among those attending the conference were Edith Lowrey and George Nace, coexecutives of the division. Hosts were William E. Scholes of Chicago, midwest supervisor, and Robert Sandman, Texas supervisor. In a review of the 1955 season submitted to his Texas constituency, Sandman reported a record-breaking 16 migrant ministry projects or areas. More than 15,000 persons participated in one or more phases of the program, and 800 volunteers assisted the regular and part-time summer staff.

National N.C.C.J. Officer Visits Austin

Dumont Kenny, national program director for the National Conference of Christians and Jews, was in Austin during Brotherhood Week. He spoke at the city's second annual interfaith meeting, at the Hillel Foundation at the University of Texas, at a luncheon meeting of the local Lions club, and at Austin Presbyterian Seminary, where he addressed a joint convocation of Presbyterian and Episcopal seminarians. Pointing to areas of common concern to the Protestant, Roman Catholic and Jewish faiths, he insisted that cooperation among them need not demand sacrifice of basic principles by any of them. Kenny, a Roman Catholic, was formerly professor of philosphy at Lewis College of Illinois. He has been program director for the N.C.C.J. since 1952.

Texas Presbyterians Launch Fund-Raising Appeal

Plans and procedures in the coming appeal for $5,525,000 for nine Texas Presbyterian, U.S., institutions, agencies and causes were outlined Feb. 8 at a meeting of 1,200 Presbyterians at San Antonio. The campaign, greatest in the history of the Texas synod, was recommended after a two-year study. Of the total sought, $3,500,000 will be raised in a "local church" campaign phase scheduled to start April 8. The rest will be raised through a special gifts appeal already under way. Heads of all the agencies to benefit from the fund were present in San Antonio to speak in behalf of their institutions. General chairman of the campaign is Toddie Lee Wynne, Dallas oilman.

And So Forth

Bishop Hanns Lilje, president of the Evangelical Church of Hannover, Germany, and of the Lutheran World Federation, addressed a public meeting Feb. 24 at the Austin Coliseum. Sponsored by the Texas and Austin councils of churches, it was Bishop Lilje's only appearance in Texas during his current tour of the U.S. Music was provided by the choir of Texas Lutheran College.

John E. Hines, who has been bishop coadjutor of the Protestant Episcopal diocese of Texas, has succeeded Clinton S. Quin, now retired, as diocesan bishop.

Msgr. John L. Morkovsky, for several years superintendent of parochial schools for the Roman Catholic archdiocese of San Antonio, was consecrated auxiliary bishop of Amarillo at San Antonio's San Fernando Cathedral Feb. 22.

The Dallas junior chamber of commerce presented its Distinguished Award for 1955 to John F. Anderson, Jr., young Presbyterian minister who has been active in work with transients, jail inmates and members of Alcoholics Anonymous. He was chosen from a slate of 11 nominees.

HENRY W. QUINIUS, JR.

Cites Pitfalls in Fundamentalism

Archbishop of York Warns Against Its 'Quick Security'—Malta Presents a Religious Freedom Issue

LONDON, Feb. 23.—In an article titled "The Menace of Fundamentalism," the new Archbishop of York warns against the increasing influence in our schools and universities of religious fundamentalism, which he says offers a quick security and peace of mind overnight. He quotes Billy Graham, American evangelist, as declaring that the Bible is a "book written by God through 30 secretaries." This, he says, is an error "analogous to the error of the doctrine of transubstantiation, where the supernatural part supplants the natural part, thereby 'overthrowing the nature of a sacrament.'" Dr. Ramsey says that the theology of "Christ bore your punishment; believe and be saved," when accompanied by the pulpit cliché "the Bible says," is a "very distorted view of the apostolic gospel." The fundamentalist preacher's call to an immediate decision for Christ he says is a "stifling of the mind in the process of decision" which may "bring the most terrible revenge in skepticism and disillusionment."

End in Sight for Capital Punishment

Capital punishment is bound to disappear from the British criminal code. Exactly when no one knows, but no government faced with Parliament's vote of Feb. 16 will dare to retain punishment by hanging. [See The Christian Century for Feb. 29, p. 259.] The vote represents a victory for the moral good sense of the country and for the persistent propaganda by small groups — chiefly Quaker—which continued to expose the ineffectiveness of hanging as a bar to murder and to condemn it on Christian grounds. Churchmen were divided on the issue. Some bishops announced their support of the continuation of capital punishment on the ground that the greatest crime deserves the greatest punishment.

Ministers' Budgets Strictly Limited

After an investigation into nearly 200 family budgets of free church ministers privately disclosed, the *British Weekly* concludes that the ministry is heavily handicapped by financial stringency. One minister who must support his wife and four children on $36 a week declared that his children were not being adequately fed and that his wife had not had a new coat for 12 years. The *Weekly* says the strain of "making do" on inadequate incomes, the impossibility of buying good books, the lack of holidays and the disappearance of "open hospitality" at the manse are working against development of a ministry with enough disinterested leisure to help with the concerns of people in the congregation. It believes that many more churches could raise their ministers' stipends if they would only give thought to the matter. Only in the rarest cases do ministers "ask for a raise." Denominational central funds

do give considerable help, but they cannot meet the all-around increases needed if free church ministries are to be properly maintained.

Religious Freedom Issue in Admitting Malta to U.K.

Malta has voted—though somewhat inconclusively—for integration into the United Kingdom. The referendum was approved in spite of opposition from the Roman Catholic Church, which dominates the life of the island. How much genuine desire there is in Britain to have Malta as part of the kingdom remains to be disclosed in the coming debates in Parliament. If Malta is admitted, the question of religious liberty there is bound to arise. At present, a marriage on Malta between a Roman Catholic and a Protestant is not recognized as legal unless it is solemnized in a Catholic church; ecclesiastical and civil law are at one on this point. It is pointed out that to permit such a law to obtain in a unit of the United Kingdom would be a "betrayal of both civil and religious freedom."

Modern Church Design Exhibit Held

An exhibition of more than 200 modern church designs has been drawing many visitors here. It reveals that churches of traditional design and no design at all are springing up all over Britain. One village church is a replica of a Georgian place of worship, complete with box pews. A Congregational church is remodeling itself after the style of an 18th century meetinghouse. A suburban Sheffield church has its roof supported by three concrete arches springing from the same two points, and one in Liverpool has a magnificent green copper roof, with light coming from a high clerestory. There are very few towers or spires. Architects' preferences seem to be for slabs, pyramids and imitations of Italian campaniles. Most of the new churches feature glass, color and light, and all have efficient heating systems—which in the English climate is considerably nearer to godliness than is cleanliness.

Methodists, Anglicans Choose Sides for Talks

The stage is set for talks later this year between Anglicans and Methodists here. Among the Anglicans named to participate are the bishops of Chichester, Liverpool and Oxford; Canon S. L. Greenslade of Durham; Canon E. Kemp, chaplain, lecturer and fellow at Exeter College, Oxford; Principal F. J. Taylor of Wycliffe Hall, Oxford; S. Lister of the central council for women's church work; and H. A. Hodges, professor of philosphy at Reading University. On the Methodist side are Pres. Leslie D. Weatherhead; Principal Harold Roberts of Richmond College; Eric Baker, a conference secretary; W. E. Sangster of the home missions department; Principal Norman Snaith of Wesley College, Leeds; E. Gordon Rupp, lecturer in modern church history at Cambridge; Prof. T. E. Jessop of the Hull University philosophy department; and Dorothy Farrar, vice-principal of Deaconess College, Ilkley. The sides are well chosen for long and inconclusive debate. Observers are warned that no matter how amiable the discussions prove to be, nothing very revolutionary is likely to ensue.

CECIL NORTHCOTT.

DIVINE HEALING: *fact or fiction?*

Christianity has been from the very beginning a healing religion. The healing powers of Jesus — of which the Cross Potent above became the symbol — were one of the evidences of the power of the Kingdom. Healing also occupied a place of importance in the early church.

The symposium in the Spring issue of *RELIGION IN LIFE* discusses the theology and practice of healing today. **John Pitts,** minister of the First Welsh Presbyterian Church, Wilkes-Barre, Pennsylvania, writes of the rising interest among church people in healing and notes its manifestations in both Catholicism and Protestantism — including the television popularity of Oral Roberts.

Cyril Richardson, professor of church history, Union Theological Seminary, New York, formulates a theology of sickness, in which he looks at physical illness as the realm of Satan, the consequence of sin (though not necessarily the particular individual's sins), and as the occasion for revealing God's glory. **Don Gross** is an Episcopal rector in Pittsburgh, and writes about healing in his own church and other churches in that area.

The final article is by **Paul E. Johnson,** professor of psychology of religion at Boston University School of Theology, who describes a survey of Protestant church practice of healing made by Charles Braden, and points out that remarkable healings also happen through pastoral counseling.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view — to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

RELIGION IN LIFE
A Christian Quarterly of Opinion and Discussion
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Spring, 1956

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Puerto Rico Hails Judge's Removal

New Jersey Governor's Disciplining of Jurist for 'Insults' Is Seen as Implementation of Justice

RÍO PIEDRAS, PUERTO RICO, Feb. 18.—Gov. Luís Muñoz Marín of Puerto Rico sent a letter of appreciation to Gov. Robert Meyner of New Jersey after the latter removed Judge Frank T. Lloyd, Jr., from his Monmouth county superior court post because of remarks the judge had made which were considered "insulting" to Puerto Ricans. The remarks, made to a grand jury investigating slum conditions in three New Jersey counties, were to the effect that the slums were created by the Puerto Ricans who live there, and that Puerto Rico was the "filthiest place" he—Lloyd—had ever seen. Immediately protests arose from this island and from New York, where 300,000 Puerto Ricans now live. Although the judge apologized and said he was considering Puerto Rico as a place to live after he retires, Gov. Meyner proceeded to remove him from his post after consulting with the New Jersey attorney general. Said Gov. Muñoz in his letter: "The action you have taken . . . is in keeping with the highest concepts of democracy. I take this opportunity to express my deep appreciation, in my own behalf and in the name of my fellow citizens, for the interest you have manifested in defense of justice."

Eighteen Young Puerto Ricans Dedicated to Ministry

At a youth program held during the annual provisional conference of the Methodist Church at Barrio Obrero, Santurce, 18 high school and college students were presented as candidates for the Christian ministry. Main speaker on the program was Bishop Fred P. Corson of Philadelphia, who presided over the conference sessions. Richard Johnson, director of youth work, announced that the Methodist youth camp at Mameyes, Jayuya, will be dedicated this summer. Addresses were made by W. V. Middleton, executive secretary of the Methodist Board of National Missions, and five district superintendents from the church's Philadelphia area. Elected as delegates to the Methodist General Conference to be held in Minneapolis in April were District Superintendent Tomás Rico Soltero (ministerial) and Journalist Samuel de la Rosa (lay). They will also serve as delegates to a jurisdictional conference to be held in the States.

Break Ground for Memorial Hospital Chapel

Hugh Ivan Evans, director of the Presbyterian Foundation, came to this island recently to speak at the ground-breaking ceremony for the Hildreth Memorial Chapel at the Presbyterian hospital in San Juan. The chapel, a memorial to Dr. Raymond Hildreth, medical missionary who was director of the hospital 1906-22, will accommodate 300 worshipers. For the past 20 years Angel L. Seda, Puerto Rican Presbyterian minister, has been chaplain of the hospital and of the affiliated school of nursing. Others who came from the States for the ceremony were Katherine E. Gladfelter and Walter L. Johnson, representing the Presbyterian, U.S.A., Board of National Missions.

Samuel Guy Inman Addresses Puerto Ricans

Samuel Guy Inman, expert in Latin American affairs, spoke recently on the development of the inter-American conferences to Protestant students at the University of Puerto Rico. His lectures, "Ideals in America" and "The World in Revolution," were sponsored by the university's Evangelical students' fellowship. Dr. Inman also addressed the 48th annual convention of the Disciples of Christ at Bayamón, and a joint session of faculty and students at the Evangelical Seminary here. And he addressed young people from Central America who are studying at the university under the Point Four program.

Warren Inaugurates Supreme Court Building

Chief Justice Earl Warren of the U.S. Supreme Court was guest speaker at the ceremonies inaugurating the new building of Puerto Rico's supreme court. Other participants were U.S. Attorney General Herbert Brownell, Judge José Castán Tobeñas, president of Spain's supreme court, and José María de Areilza, Spain's ambassador in Washington. Warren and Tobeñas were awarded honorary LL.D. degrees by the university.

Costa Rican Officials Study Neighbor's Administration

Pres. José Figueres of Costa Rica and 15 prominent officials in his government recently spent a week here as official guests of Gov. Muñoz. They came to study the administration of the commonwealth. Pres. Figueres addressed a joint session of the senate and house of representatives, visited the monument to the Puerto Rican philosopher Eugenio M. de Hosotos on the university campus, held a press conference at La Fortaleza, the governor's mansion, and made trips to the interior of the island to visit factories, schools, housing projects and hospitals.

And So Forth

Fifty Latin American educators participated in a recent seminar at the University of Puerto Rico's library. The seminar was sponsored by the U.S. department of health, education and welfare.

Puerto Rico's Polytechnic Institute, a liberal arts college founded by Presbyterian missionaries in 1912, has announced establishment of a department of Christian education to train workers for the Protestant churches on the island.

Prof. Angel M. Mergal, formerly a member of the Evangelical Seminary faculty, is coauthor (with George H. Williams of Harvard Divinity School) of Vol. XXV in the "Christian Classics Library," to be published soon by Westminster Press.

Puerto Rico's administration of economic development has announced inauguration of the 400th new industry in the commonwealth's industrialization program, which offers as a compelling incentive to such industries a 10-year tax-free period.

Pres. Hipólito Marcano of the Evangelical Council has been elected grand master of the island's Masonic lodges. He is a Congregational Christian, an attorney and labor leader.

JORGE N. CINTRÓN.

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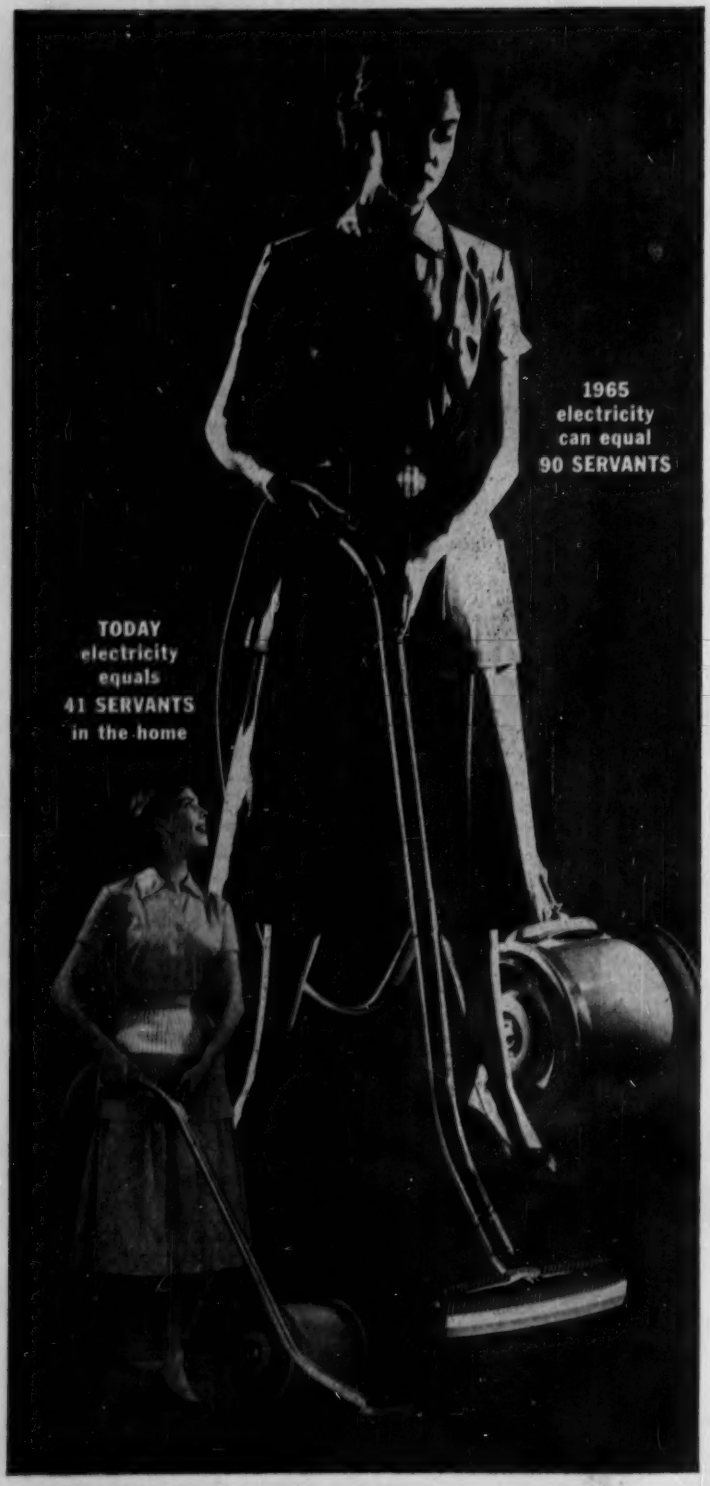

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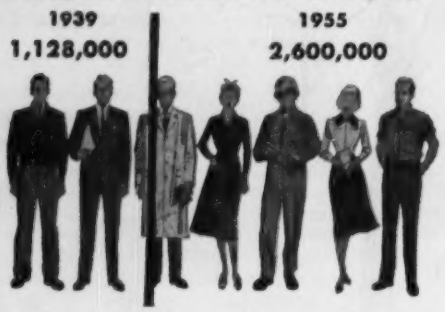

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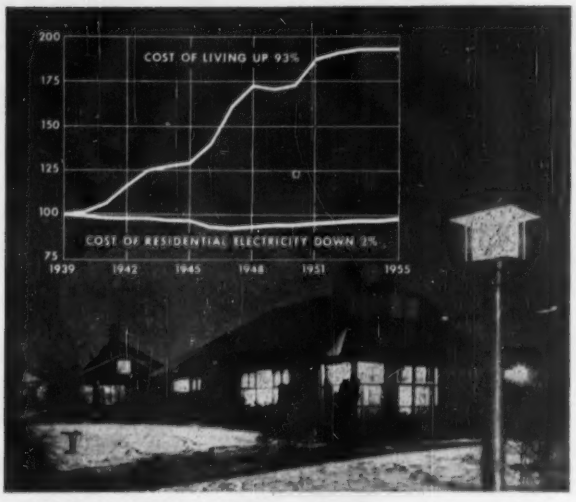

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Measure Facilitating Libel Suits Seen as a Slap at Atlanta Newspapers Which Opposed Governor

ATLANTA, Feb. 23.—Amid signs of administration pressure, Georgia's legislature recently passed a "libel venue" bill acknowledged as a slap at the state's larger daily newspapers. It permits a person to sue a newspaper for libel in any county where it has a circulation of 50 or more copies. George C. Biggers, president of Atlanta's *Journal* and *Constitution*, points out that the state constitution provides that a person or a corporation may be sued only in the county of its "residence," subject to a few designated exceptions of which suit against a newspaper is not one. "Even if constitutional, [the law] would constitute a dangerous precedent, and lead eventually to legislation making every individual subject to suit in every county in Georgia," he writes, adding that the legislation discriminates not only as between newspapers and other persons and corporations but also as between newspapers. Present Georgia laws give an individual who has been libeled the right to sue for redress. It is understood that our new law is the most stringent ever passed by any state. A newspaper sued for libel in any county under the new law, though innocent, will be forced into expensive defense against the charges.

Atlanta Papers Accept Challenge

The libel bill is regarded by many as a punitive measure against the larger newspapers of the state which are at odds with the administration. Administration leaders defended it as not a political measure but a means of helping the public, increasing newspaper responsibility and protecting the individual. The *Albany Herald* said it will make a court test of the bill despite the heavy costs involved. It added that Gov. Marvin Griffin had vowed to "get" the two Atlanta newspapers (the *Journal* and *Constitution)* which opposed him in the 1954 gubernatorial campaign. The editors of those papers have responded by accepting the challenge. A front-page editorial in the *Constitution* for Feb. 4 stated their position: "The punitive intent of the measure is obvious. . . . It seeks to harass, to hamstring . . . to intimidate. In this latter purpose, so far as the *Constitution* is concerned, it will not be successful. We promise our readers to continue our efforts to get and print all the news regardless of whom it may embarrass. We assure the taxpayers of Georgia that we shall not relax our vigilance in reporting how—and to whom—state money is being [paid out]. What's more, we shall not relinquish our right to comment editorially on the acts of public officials. . . . We accept the Griffin administration's challenge. We will continue to do our duty to our readers, to our conscience and to our state."

Overprivileged Boys' Gang Meets Court Justice

Four members of an "overprivileged" juvenile gang from Atlanta's exclusive north side were committed to the state training school at Milledgeville Feb. 1. The boys, all 16-year-olds, were placed under the Fulton county juvenile court until they are 21. Testimony at the trial brought out that the boys belonged to a high school gang whose activities had been under police surveillance for some time, until finally several of them became involved in two hold-ups. The newspapers reported that the boys' parents, expensively dressed, waited for the verdict with an air of confidence, in contrast to the fear and defiance usually displayed by the underprivileged who are brought into the courtroom in similar circumstances. The judge's stern commitment left them shocked, and some pleaded for reconsideration. "Somewhere along the way you have failed," the judge told the parents. He also reminded them that if the boys cause trouble at Milledgeville they can be brought out, indicted and tried in superior court on the charge of armed robbery.

Expel Pastor Who Sought Aid of Fifth Amendment

Don West of Dalton, Church of God of the Union Assembly minister, was expelled from his denomination in January. The action came after Moderator C. F. Pratt, founder of the church, decided to have all his ministers take an oath disavowing communism. Last October, West had invoked the Fifth Amendment in refusing to answer questions put to him by a Whitfield grand jury investigating communism. Before administering the oath to the ministers at Pratt's request, Solicitor Erwin Mitchell asked if any of them had invoked the Fifth Amendment in refusing to testify before a grand jury or the House un-American activities committee. "Yes," said West, "I have." Mitchell then said he would administer the oath to all except West. Pratt, who in the past has defended West against charges of Communist affiliation, said: "If any of my ministers won't swear before a grand jury or any other jury that he is not a Communist, I don't want him in this church." Besides serving as a minister, West edits the *Southerner*, a monthly devoted to news of his church and of the labor movement. He formerly taught English at Oglethorpe University here.

And So Forth

In Atlanta, major crime last year was 7.15 per cent under the figure for 1954, compared with a nationwide decrease of only 0.5 per cent.

In debate on a proposal in Georgia's house of representatives to repeal a much-abused law prohibiting fishing on Sunday, one legislator argued that the law makes criminals out of a "big percentage" of churchgoers. "I don't think the legislature should do what the churches so far have been unable to do," he said. "I have not heard one preacher at home scorn fishing on Sunday." Up spoke Rep. W. T. Bodenhamer, a Baptist minister, to say he is one preacher who is against fishing on the Lord's Day. Repeal of the law, he said, would be a "moral breakdown which will make us crack at the seams, sink and go down." The legislators rejected the repeal proposal 99-48.

The Georgia senate recently voted 37-6 to outlaw the practice of naturopathy, which had been licensed in a 1950 act. Sen. Everett Millican of Atlanta urged his colleagues

to "right the wrong done in 1950 in sin and iniquity." JAMES P. WESBERRY.

Evangelism on Formosa

Billy Graham's Sermon Highlights Youth for Christ Rally's Campaign

TAIPEI, FORMOSA, Feb. 18.—Amid the gloom and chill of wintry rains, Billy Graham addressed an audience of 9,000 in the armed forces stadium here last night. In his opening message the North Carolina evangelist touched on the nature and reality of God. "God is a spirit," he said. "He is in Taiwan and at the same time in the United States." Then he referred to the problem of sin that alienates man from God. Adam's fall was caused by his disobedience to God's command that he should not eat of the forbidden fruit; Adam disobeyed; therefore he should die. "God cannot lie," said Graham. "He is just."

'The Time Is Now'

Emphasizing that the relationship between man and God is severed because of sin, the evangelist explained that God cannot let his creation be doomed forever, because man is made in his image. And he went on to express the hope of reconciliation between men and God. He exhorted his listeners to repent of their sins and to receive Jesus into their hearts. "You cannot have Jesus and sin at the same time," he warned as he beckoned to the huge crowd. "The time may never come again. This is the time."

Hundreds of believers and converts came forward at Graham's bidding to pledge their faith in the Lord. He asked them to do four things: repent of their sins, receive Jesus Christ, follow him, witness for him. Then he offered a prayer, asking them to repeat it after it had been translated into Chinese. Among the converts were many soldiers, to whom Graham paid special attention. He exhorted them to live among their brothers according to the Christian spirit of love, sympathy, forgiveness and tolerance. The moment of dedication was ushered in by the singing of a choir of 500 men and women; thereafter the singing came at intervals. Graham's message was relayed to all local churches and borne to all radio receivers in the island.

Follow-Up Work Launched

In the evangelical campaign of which Graham's appearance was a part, 400 men and women have been mobilized to do follow-up work with each convert. These workers were carefully picked by the local churches and have undergone a short period of training conducted by the Bible Correspondence School under auspices of Formosa's Youth for Christ Rally, the organization which sponsored Graham's visit. Their chief assignment is to help the new converts increase their knowledge of the Bible and to keep their faith alive by personal witness to what Christ has meant to them. Many local churches are keeping pace with the follow-up by embarking on further evangelistic endeavors.

In conducting the campaign the Youth for Christ Rally set up an honorary committee on which were high-ranking U.S. and Nationalist Chinese government officials, with Mrs. Chiang Kai-shek as chairman. Members were U.S. Ambassador Karl L. Rankin; Wang Chung-hui, president of the judicial yuan; Vice-Admiral S. H. Ingersoll of the U.S. navy; Chang Chun, secretary general to the president; Maj. Gen. George W. Smythe and Brig. Gen. Benjamin Davis, Jr., of the U.S. army; Gen. J. L. Huang, commander-in-chief of the Chinese combined service forces; and Joseph L. Brent, director in Formosa for the (U.S.) International Cooperation Administration.

T. L. LAWRENCE HSU.

Methodist-Prepared TV Program Makes Bow

"The Way," a new television program prepared by the Methodist Church, was released to stations across the country in mid-February. Nondenominational in appeal, it is being released by the National Council of Churches' broadcasting and film commission. "The Way" is in the form of 13 half-hour dramatic programs based on the gospel of love and dealing with such subjects as prejudice, false accusation, vocational choice, facing the death of loved ones, juvenile delinquency and family problems.

N.C.C. Presents Books On Social Welfare

Three volumes describing and evaluating the history, policies and programs of Protestant welfare work in the United States are being published by the National Council of Churches on behalf of its department of social welfare. The first two are already off

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the press: *The Activating Concern*, a study of the history and underlying theological principles of church social work, edited by Prof. E. Theodore Bachmann, and *The Changing Scene*, a survey of specific Protestant welfare projects through the past half-century, edited by Horace Cayton and Setsuko M. Nisgi. The third volume, *The Emerging Perspective*, is also to be edited by Dr. Bachmann. It will contain reports on, and interpretations of, findings and recommendations growing out of the first National Conference on the Churches and Social Work, held in Cleveland early in November.

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Cleveland: Scene Of Urban Change

Churches on Once Magnificent Euclid Ave. Reflect Shift in Entire Population Picture

CLEVELAND, Feb. 26.—A shift in Cleveland's population picture has brought many changes along Euclid avenue, the miles-long east-west thoroughfare once nationally famous as a boulevard of magnificent mansions and shade trees. There are still 15 churches between E. 18th (downtown) and E. 105th streets, but many religious buildings established on the avenue long ago have been, or soon will be, deserted by their original congregations. Among these is Euclid Avenue Temple, one of the country's most widely known synagogues since it was dedicated in 1912. Next fall the 2,300-family congregation will move to a site in Beachwood Village, where it is erecting a new temple to cost $2,250,000. Its large property on Euclid avenue has been sold to 2,000-member Liberty Hill Baptist Church, second Negro congregation to buy a home there in the past few months. Earlier, Mount Zion Baptist Church bought the property of Euclid Avenue Christian Church, which recently held its first service in its new suburban building.

Onetime 'Church Home' of the Rockefellers Becomes Mission

"Even Rockefeller Fortune Couldn't Save Baptist Church"—thus the *Cleveland Press* headlined its report of Euclid Avenue Baptist's decision to give up its status as a church and revert to that of a mission. The first John D. Rockefeller was Euclid Baptist's Sunday school superintendent 1872-1905—years he described in his later days as the happiest of his life. Both he and his son came to the rescue of the church in 1927 soon after it had taken possession of its new building. At that time the congregation numbered 2,150; when the decision to become a mission was made recently the vote was 41-18. Among the churches still operating on Euclid avenue are Calvary Presbyterian, Euclid Avenue Congregational, Trinity Cathedral (Episcopal), First Methodist, the Unitarian Society, Seventh-day Adventist, Emmanuel Episcopal, Four-Square Gospel, St. Agnes Roman Catholic, Conversion of St. Paul Catholic, the Church of Unity, and East Mount Zion Baptist. In several of them whites and Negroes worship together. On Ash Wednesday a number of these churches joined in a plan calling for personal visitation of 4,000 families in the area and for conducting street meetings from a "church on a truck."

Ministers Join to Clear Bomb-Wrought Debris

Early in January 40 "foes of bigotry" braved a cold wave to clean up the debris left after a bomb destroyed a new home in the Shaker Square area due to be occupied by a Negro family the following month. The cleanup detail was organized by Frank W. Baldau, director of the Cleveland community relations board; Angus C. Hull, executive secretary of the Cleveland Baptist association; and Herbert T. Miller, associate secretary of the local church federation.

Among the clergymen who helped were pastors of First Baptist, St. Paul's Episcopal, Calvary Presbyterian, Rumanian Baptist, Fidelity Baptist, First Unitarian, the Unitarian Society and the Church of the Savior (Methodist). They were joined by laymen and neighbors, and women served coffee and cake to the volunteers.

Church Sponsors Forum On Slum Problem

On Jan. 31 representatives of churches in Shaker Heights and Cleveland Heights met at St. Paul's Episcopal for a forum sponsored by that church's committee on Christian social relations. Moderator was Frederick Sterbenz of the *Cleveland Press*. Declared Upshur Evans of the Cleveland development foundation: "There's one dirty word that hasn't been mentioned here. That's bigotry. Until you make up your minds you will live next to a Negro community, you won't get rid of slums." Welfare Director Belle Greve issued an invitation to the churchmen to "visit some of our own city's rotten housing." "We advertise that we are the 'best location in the nation' and invite people to come here," she pointed out. "But we haven't found a way to solve our [slum] problems." The *Plain Dealer* commented afterwards: "Some blunt and unpleasant facts about the city's slums were stressed. . . . Not often enough have the moral implications of the neglect, apathy, bigotry and segregation that slums represent been explored. The increasing interest of clergymen and church members in the problem deserves encouragement and recognition." The *Press* pointed out that as a former businessman (he was a Standard Oil executive) Evans knows there is no "business" answer to slums. "People will continue to jam into overpacked tenements as long as the area where decent new housing can be built for Negroes is so severely limited," it said. "And the limiting factor isn't money, but prejudice and emotion."

Ohio Pastors Speak on Current Issues

Meeting in Columbus for the annual Ohio pastors' convention with its usual array of noted speakers, 2,300 clergymen of various denominations adopted resolutions opposing "encroaching militarization of government and universal military training." "We urge our government to increase civilian technical aid to underdeveloped countries as a means of promoting human freedom, good will and the economic and political stability of our world," they said. Commending the government's release to voluntary agencies of part of its vast stores of surplus commodities to relieve hungry people, the pastors said: "We have more faith in such an action by Christlike compassion as an instrument of world peace than in any amount of armament." On labor-management problems they declared: "While we recognize collective bargaining as a valid means of bringing peace and justice in labor and management relations, we also recognize that some strikes have caused much unnecessary suffering to thousands of families, with industry languishing and everybody losing. They can be ended and new ones prevented if the leaders of both sides will renounce false pride and/or selfish greed that may have kept them from finding a creative solution. . . . We call upon all Christian laymen who are members of labor

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unions to use their Christian influence to the end that their unions may become increasingly democratic in action; for we believe that the chief value of labor unions is defeated if democracy is not practiced. Tyranny, whether of irresponsible union leaders or irresponsible representatives of management, is destructive to the well-being of the individual and to the local community." The pastors referred to the public affairs department of the Ohio council of churches resolutions on pari-mutuel betting, gambling and alcohol. At the closing session they called on merchants and other businesmen engaged in Sunday trade not essential to basic health and welfare to reconsider their policies. On the second day of the sessions the pastors received holy communion at a service in Trinity Episcopal Church, Columbus, whose rector, Robert W. Fay, was chairman of the convention. Gov. Frank J. Lausche addressed the annual fellowship supper.

DONALD TIMERMAN.

Manual Offers Help on Public Relations

The Disciples of Christ department of public relations has issued a manual, *Press Relations and Your Church,* for local church use. It is available at 50 cents from the Christian Board of Publication, Box 179, St. Louis.

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Rate Catholicism Highly Efficient

Management Institute Evaluates Church on Worldwide Basis—Racial Bias Noted in Real Estate

NEW YORK, Feb. 26.—In what is reported to be the first "management audit" of the Roman Catholic Church, the American Institute of Management has rated that church "tops" in efficiency. The institute, a nonprofit organization of 15,000 members, seeks to "improve management practices all over the world by methods of comparative appraisal." Its study of Roman Catholicism was on a worldwide basis, and is one of a series of such surveys being made of principal religious bodies, according to Jackson Martindell, institute president, who said the study was carried on mostly in the Vatican library. The results will be published in book form by Harper & Bros. In 1955 the institute studied the American Baptist Convention, but did not release ratings.

Showing High on All Counts

The institute's judgment was arrived at through the following "management evaluation" table:

Category	*Optimum Rating*	*Minimum Rating for Excellence*	*Analysis Rating*
Social Function	1000	750	1000
Organization Structure	800	600	700
Growth of Facilities	500	375	375
Membership Analysis	1300	975	1100
Development Program	800	600	650
Fiscal Policies	800	600	700
Trustee Analysis	800	600	525
Operating Efficiency	700	525	650
Administrative Evaluation	1200	900	1100
Effectiveness of Leadership	2100	1575	2000
Total	10,000	7,500	8,800

In releasing the report, the institute emphasizes that its point system of evaluation has been developed as a comparative guide and that the values derived should not be regarded as statistical measures. It is to be noted that the ratings for social function (perfect score), effectiveness of leadership (20 out of a possible 21) and membership analysis are all somewhat subjective. Nor was any pretense made that the rating on fiscal policies was based on an examination of the Vatican's bookkeeping system.

Categories Defined

Categories used in evaluation of the Roman Catholic Church are the same as those the institute uses for corporations. "Social function" means influence on society. "Organization structure" deals with the church's hierarchy. "Membership analysis" refers to numerical growth. "Development program" is synonymous with public relations and communications activities. "Trustee analysis" refers to the method of transmitting leadership and "administrative evaluation" rates current leaders. No other nonprofit organization has achieved as high a rating as the Roman Catholic Church, Mr. Martindell said. Scoring 88 out of a possible 100 points, it treads hard on the heels of Standard Oil of New Jersey, whose score of 90 tops the institute's management efficiency scale. Statistics gathered in the course of the study reveal that there are now 185,017 men

and 146,429 women in Roman Catholic monastic orders throughout the world. Largest of these is the Daughters of Charity of St. Vincent de Paul, with 42,780 nuns. Largest of the male orders is the Jesuit, with 30,958 members.

Study Shows Real Estate Discrimination

A two-year study of the practices of 27 major New York city real estate brokers by the local Protestant council reveals that agents are fostering discrimination against Negroes by refusing to consider their applications for rental or purchase of housing. Of the 27 brokers, 22 turned away Negro applicants for apartments, offering a variety of excuses, yet within a half-hour offered apartments to white applicants of similar economic and educational status. Paul W. Rishell, secretary of the council's department of Christian social relations, reports that the agents justified their actions by claiming that neighbors would object to Negroes or that Negroes' presence in a building would lower rental values. They presented no documentary proof of these claims, nor was there any evidence that they had consulted with apartment owners or tenants about Negro occupancy. Dr. Rishell says local experiences in desegregation refute the brokers' claims. He points out that Negro families have moved without "incident" into Stuyvesant Town, one of Manhattan's most desirable apartment developments. There are successful nonsegregated apartment houses in the Bronx and in Queens, and a new development is planned for Manhattan.

Racial Integration in Churches Encouraging

The Protestant council's study reported "encouraging progress" toward racial integration in the churches of the metropolitan area. New York no longer has space for churches to flee to in order to maintain "exclusiveness." More and more, churches are maintaining an "open door" policy toward all comers. The existence of stable churches that cross social, race and nationality lines checks the tendency of neighborhoods to become segregated in housing and community activities. The study noted that the greatest bar to desegregation in the church is the segregated neighborhood, which automatically determines the church's constituency. The most difficult job faced by the church is that of persuading laymen that "equality is the only Christian policy." Yet they are being persuaded in large numbers, with the result that integration is becoming a dynamic force in congregational life. Typical of this trend is Cuyler Presbyterian Church in Brooklyn, where this correspondent has observed how integration can inspire an active program. Cuyler stands in the midst of an old brownstone-front neighborhood where population pressures have been acutely felt. The building is old and might well have been abandoned or used for settlement or recreational purposes alone. Instead, it houses an active, conventional congregation of more than 200 families. Negroes, whites, American Indians and Puerto Ricans share in governing the church, worshiping and working together. Men in the church are revamping and redecorating the building to meet current needs. Financing is modest but stable. Dr. Rishell reports numerous achievements like Cuyler's in all the boroughs. The Roman Catholic hierarchy is also meeting successfully its major assimilation problem—that of integrating Puerto Ricans with nationality groups of European origin. In some cases there has been lay opposition, but it is being overcome by the church's firm policy against racial segregation.

And So Forth

The New York state council of churches is opposing bills before the legislature which it says would "almost entirely relieve the vendor of alcoholic beverages from responsibility for sale to minors" and would permit liquor sales on primary election days. The council is supporting bills to permit merchants who observe a sabbath other than Sunday to open their stores on Sundays.

Church attendance set an all-time record in 1955, according to the American Institute

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of Public Opinion (Gallup poll). Attendance averaged around 49 million weekly—49 per cent of the adult population—an increase of 12.2 million over 1950, of 2.6 million over 1954. Churchgoing is fairly uniform over the country, except in the far west, where it is "substantially lower."

The United Lutheran Church's apportionment receipts reached an all-time high in 1955: $5,962,700, an increase of 3.52 per cent over 1954.

The World Council of Churches is seeking $240,000 from U.S. Protestant and Orthodox churches as part of a $750,000 fund to enlarge its headquarters in Geneva, Eugene Carson Blake, chairman of the headquarters finance committee, told the annual meeting here of Friends of the World Council of Churches. Planned are a modern office building, a chapel and library to replace the chalet and temporary wooden buildings the council now occupies. Dr. Blake said $450,000 will be sought from individuals and foundations, $60,000 from member churches outside the U.S.

Brown & Bigelow, the nation's largest publisher of calendars, reports that calendars with a religious motif now outsell any other kind.

Frank C. Laubach, literacy expert, left Feb. 20 for a four-month tour of 13 countries in Europe, Africa and Asia. He will assist local groups to initiate the "each one teach one" literacy method which he developed.

EVERETT C. PARKER.

Appalachian Mission

Annual Preaching Series Is Held Where Tennessee Meets Virginia

KINGSPORT, TENN., Feb. 20.—In their annual combined effort to bring the Christian message to the upper east Tennessee area through a concentrated mission, the ministerial associations of Elizabethton, Johnson City and Kingsport, Tenn., and Bristol, Tenn.-Va., this year presented 23 outstanding Protestant leaders in daily services Feb. 12-19. Evening services were held in each city every day of the week, noonday services Monday through Friday. In addition, 8 sermons were given in cooperating churches, 28 to high school assemblies, 24 on college campuses and 2 at the Mountain Home Veterans Administration center. Six television programs completed the schedule.

The mission is interracial, interdenominational. Although under sponsorship of ministerial groups, its active direction is in the hands of an executive committee composed of both laymen and clergy. Each city makes its own arrangements, but all share speakers and publicity. This year there were 23 speakers: 7 Methodist, 6 Presbyterian, 4 Baptist, 2 Lutheran, 2 Christian, 1 Church of the Brethren, 1 A.M.E. Zion. Among them were R. Paul Caudill of First Baptist Church, Memphis; Prof. William R. Cannon of Emory University; Henry Hitt Crane of Detroit; Edward L. R. Elson of Washington; Prof. Wayne Oates of Southern Baptist Theological Seminary, Louisville; James H. Robinson of New York; Edmund A. Steimle (Lutheran) of Philadelphia; and Bishop W. J. Walls of Chicago.

Total attendance at the evening services was 66,500; at the noonday services, 13,425. The Appalachian preaching mission has again proved itself of lasting value to the area it serves.

DONALD R. FAUBLE.

State Harasses Railway Mission

East Germany's Government Arrests Leaders, Bans Church Services in Public Homes for Aged

EAST GERMANY, Feb. 12.—A number of developments here in recent weeks bode ill for church-state relationships. In mid-January leading officials of the Evangelical Railway Mission were arrested on the ground that in their work they were "disloyal" to the government. The charge probably grew out of the fact that the railway missionaries, mostly women, naturally have to keep in contact with the mission's headquarters in west Berlin. Before he left for Australia, Bishop Dibelius issued a statement pointing out that the work these missionaries do in city railway stations is exclusively charitable. It has been announced that church services in public homes for the aged are to be discontinued. Pastors may enter the homes for private conversations with the old people only when requested to do so.

Mixed Reactions to Bishop Dibelius' Vatican Visit

Considerable criticism has been raised by Bishop Dibelius' call on the pope at the Vatican on his way to the recent World Council of Churches executive committee meeting in Australia. Those who are opposed to Dibelius politically say that the meeting is likely to deepen the pro-Western sentiments of the heads of the Protestant and Roman Catholic churches in East Germany. Many Protestants criticized the meeting as tending to create closer relations between their church and that of Rome—a situation in which they feel that theirs is bound to come off second-best. Impartial observers, however, recognize that in the defense of the Christian foundations of spiritual, cultural and political matters, Catholics and Protestants are certainly allies and should continue to explore all possible means of cooperation.

Look at Church in a Changing World

The Evangelical Church in Germany's province of Saxony (which has Magdeburg as its headquarters) is planning to sponsor a special meeting some time next fall to explore "The Church in a Changing World." In East Germany, as in many other countries, great changes have come about since World War II, as a consequence not only of increasing industrialization but also of political, social and cultural developments. It is those changes which will be the theme of the fall meeting. In preparation for it pastors, presbyters, catechists and other parish workers have been supplied with pamphlets setting forth questions for study in the intervening months. Discussion of these questions will be helpful for people in the local congregations as well as for those who will participate in the conference. So far the response locally seems to be enthusiastic. In many places, pastors, catechists, students, theological candidates and members of men's church groups are coming together from a given area for week-end discussions on the subject, at which everyone has a chance to express his opinions. It is even reported that

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there will be no restrictions on criticisms of ecclesiastical superiors! In general, it can be said that the pamphlets reveal that those who prepared them are progressive in the best sense of the word.

The Francke Foundation: Its Christian Past

August Hermann Francke (1663-1727), the great Halle theologian, teacher and philanthropist, is best known for the giant foundation he established and for his work for orphans. In the city of Halle the area occupied by the Francke Institutes was a town in itself. Besides the orphans' homes, which Francke set up, there were various schools and hostels for teachers and students established by his successors, a pharmacy, a printing shop, a publishing house, a large library, a bookstore and numerous other establishments—all decidedly Christian in character. During Hitler's time an attempt was made to nazify the Francke foundation, but it continued to insist that Christian principles should form the basis of its educational work.

The Francke Foundation: Its Secular Present

Since 1945 secularization has gradually infiltrated the great Francke Institutes. The various schools and student hostels were put under the control of the city of Halle, which meant that party politics became a factor in selection of students to live in the hostels. Then the foundation was made part of the University of Halle. Now the university has installed a number of its departments in the foundation's buildings. In many of them, and in new ones erected in the area, classroom and living facilities are set aside for the "worker and peasant" students who, not having had high school work before enrolling in the university, must take special courses. The printing shop no longer prints Bibles and hymnbooks, the library has been integrated into that of the university, the bookstore and pharmacy have been completely secularized, and the orphanage has disappeared entirely. Altogether, the story is a tragic one. Little remains of what the great theologian and his successors created—at least nothing of the spiritual foundation on which their work was based. About the only reminder of the past is the great man's monument, portraying him as the father of orphans, which still stands in the long linden-bordered avenue, and some of the Bible verses carved on the walls long ago.

And So Forth

After 10 years the church province of Saxony has just had its official paper licensed. It contains church laws and official statements of the bishop and of the consistory. However, the church's weekly, badly needed, has not yet been able to obtain a license.

The German Y.M.C.A. has just celebrated its 100th anniversary.

Leopold Klotz, Protestant publisher of Gotha whose name was long connected with the liberal bimonthly magazine *Die Christliche Welt* (The Christian World), died recently at the age of 77.

GERMANICUS.

Silesian Church Joins Lutheran World Federation

During the recent executive committee meeting of the Lutheran World Federation in Madras, India, the Silesian Evangelical Church of the Augsburg Confession (which serves 50,000 Lutherans in eastern Czechoslovakia) became the 57th body to join the federation.

The Church Roll

Paul S. Minear, Norris professor of New Testament at Andover Newton Theological School, has been appointed professor of New Testament at Yale Divinity School, beginning July 1. Dr. Minear is ordained in both the Methodist and Congregational Christian churches. His successor at Andover Newton is to be S. MacLean Gilmour, formerly principal of Queen's Theological College, Kingston, Ont. A Presbyterian, Dr. Gilmour was ordained in the United Church of Canada in 1928.

Thoburn T. Brumbaugh, administrative secretary of the Methodist Board of World Missions, left in mid-February to inspect his denomination's school and hospital construction in Korea and to visit missions in Japan.

Two Christian theologians from abroad were inaugurated Feb. 6 as visiting professors at Union Theological Seminary, New York city. They were Hendrik Kraemer of Bossey, Switzerland, 1956 Harry Emerson Fosdick visiting professor, and Paul David Devanandan, secretary of literature and publications for the Y.M.C.A. of India, Pakistan and Ceylon, Henry W. Luce visiting professor.

Personnel of the deputation of U.S. Protestant leaders who will visit Russian Christian leaders this month under sponsorship of the National Council of Churches has been announced. On the team are Paul B. Anderson of the Y.M.C.A.'s international committee; Roswell P. Barnes, associate general secretary of the N.C.C.; Donald C. Bolles, the council's director of public relations; Franklin C. Fry, president of the United Lutheran Church; Pres. Herbert Gezork of Andover Newton Theological School; Charles C. Parlin, Methodist layman; Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church; and Walter W. Van Kirk of the N.C.C. department of international affairs.

David A. Works, rector of Christ Church (Episcopal), North Conway, N. H., and founder of the Alcoholism Study Foundation, has been appointed chairman of a government commission to study alcoholism among American Indians. He is spending the first half of March in the southwest making a preliminary study.

Authors of the two hymns selected by the Hymn Society of America in the 1956 hymn-writing project sponsored by the society and the United Christian Youth Movement in connection with celebration of Youth Week Jan. 29-Feb. 5 are Mary Ellen Jackson, director of Christian education at First Presbyterian Church, Anderson, S. C., and Daniel B. Merrick, Jr., pastor of the United Church (Baptist–Disciples), Milwaukee, Wis. The hymns, titled respectively "Come forth, O Christian youth" and "O God of truth, the power of nations free," are based on the Youth Week theme: "Our Citizenship Under Christ."

Otto Meinardus, pastor of Second Congregational Church, Peabody, Mass., is to lead a guided tour through nine European countries June 16-Aug. 7. The tour will be featured by social critiques and analyses.

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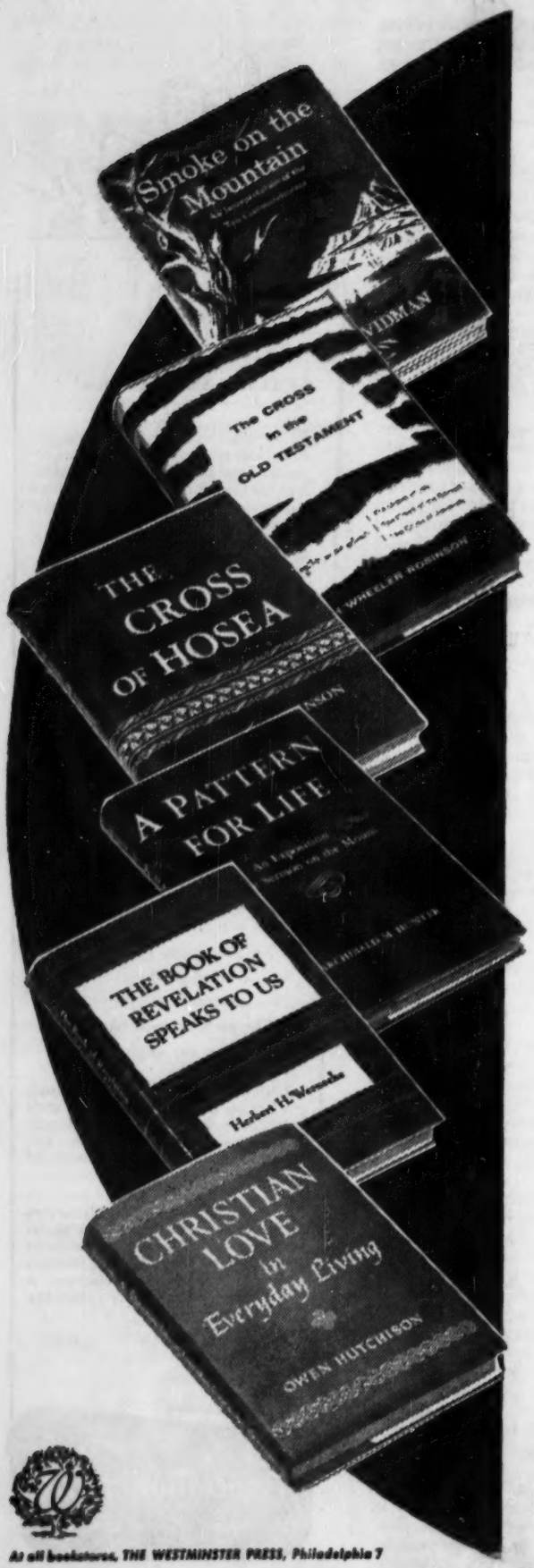

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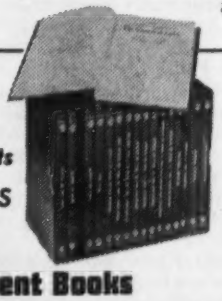

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